

1-1-2012

Notes on Hebrews

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Recommended Citation

Traina, Robert Angelo, "Notes on Hebrews" (2012). *ATS Class Lectures*. Book 222.
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The Epistle to the Hebrews

EB 665

Traina

Course Objectives

1. CONTENT -- The student should be able to:
 - a. Trace the main lines of the thought development in chapters 1-10 without reference to the text;
 - b. Explain and discuss in her/his own words the major words and themes of chapters 1-11, including locating relevant references by chapter without reference to the text;
 - c. Identify, locate by chapter, and interpret in context the key statements of chapters 1-10 without reference to the text;
 - d. Discuss the theological implications of major issues of chapters 1-10;
 - e. Demonstrate acquaintance with some of the major commentaries on Hebrews;
 - f. Indicate some of the major contributions of the epistle to the Hebrews to Christian thought and life.
2. METHODOLOGY -- The student should be able to do the following:
 - a. Trace thought development step by step, using structural relationships (MBS, pp. 40-55) and analytical techniques;
 - b. Identify thought units, such as segments, sections, and divisions, and discover the major laws operative within and between them;
 - c. Raise various kinds of interpretive questions (MBS, pp. 97-111), and demonstrate at least an elementary ability to answer these questions based on the use of interpretive determinants (MBS, pp. 135-165);
 - d. Synthesize the ideas of thought units of various lengths (MBS, pp. 166-167);
 - e. Evidence the ability to use other aspects of methodology which are particularly relevant to the study of logical literature.
3. ATTITUDES -- The student should:
 - a. Appreciate the great value of Hebrews for Christian understanding, experience, and ministry;
 - b. Desire to pursue further study of Hebrews throughout his/her life;
 - c. Intend to develop further those aspects of methodology which are especially important for the study of logical literature.

Requirements

1. Punctual attendance -- You will be asked to report your attendance at the close of the term; punctual attendance will be a factor in the evaluation of your work.
2. The preparation of the assigned lessons in writing (one lesson may be omitted without penalty, with the exception of the survey of Hebrews as a whole and the syntheses).
3. A written report of not more than ten pages on a major aspect of the Epistle to the Hebrews.
4. A final examination.

Texts

1. REVISED STANDARD VERSION
2. METHODICAL BIBLE STUDY
3. PRINCETON BIBLIOGRAPHY FOR BIBLE STUDY

General Suggestions for Doing Lessons

1. Define key or ambiguous terms
2. Pay especially close attention to connectives.
3. Trace the thought development of each unit.
4. Paraphrase whenever possible.
5. Be analytical in your approach.
6. Always look for relationships.
7. Attempt to discover the ideas implicit in the materials.
8. Study background of O.T. references used.
9. Divide your study time approximately as follows: Survey - one-fourth of time; Analysis - one-half of time; Synthesis and Application - one-fourth of time.

Lesson I -- Survey of Hebrews

Read the entire epistle rapidly several times, at one sitting. Include the following elements in your survey, with an emphasis on the first four:

1. Specific Materials -- Give brief titles to each chapter.
2. Structure -- Indicate the major units and sub-units of the book, the main relationships between the units, and the materials with which these relationships are used.
3. Questions -- Ask a few interpretive questions about each major relationship and the materials with which each is used.
4. Strategic Areas -- List the strategic areas which provide insight into the book as a whole and give the reasons why the areas selected are strategic.
5. Higher Critical Information -- Locate information bearing on the identity of writer and recipients and the occasion, date, and place of writing.
6. Other Major Impressions -- List other important features of the book as a whole, including literary characteristics not previously noted.

Lesson II -- Hebrews 1:5-14 (Primarily)

A. Survey (1:5-2:18). Read the unit as a whole rapidly. Include the following in your survey of the segment.

1. Paragraph Titles -- give a brief title to each paragraph.
2. Structure -- indicate the major groupings of paragraphs in the segment, the main relationships operative in the segment, and the material with which each of these relationships is used.
3. Questions -- ask interpretive questions about each of the major relationships.
4. Strategic Areas -- locate the key verses in the segment.

B. Analysis

1. What are the major contrasts between the Son and angels according to 1:5-14, and what does each mean? Why are these contrasts emphasized? What are some of their implications?
2. Study each O.T. reference in its context. What main facts emerge regarding the author's use of the O.T.? Why does he use the O.T. as he does? What are some of the implications of his use of the O.T.? Evaluate the author's methodology.

C. Synthesis and Application

1. What is the role of angels in the Christian's life, and how does this role relate to your life?
2. What significant and relevant facts are taught about Christ? What difference do they make for Christian living?
3. How are 1:5-14 illuminated by 1:1-4?

Lesson III -- Hebrews 2:1-18

A. Survey -- Augment the survey done in Lesson II.

B. Analysis

1. What is the meaning of the key elements in the exhortation of 2:1-4? How are the readers motivated to obey the exhortation? Why are they motivated as they are? How are 2:1-4 related to chapter 1? Elucidate the meaning of "therefore" in 2:1. What problems of the readers are suggested by the emphases in 2:1-4?
2. Study the quotation in 2:6-8a in its context, noting especially the meaning of 2:7. What is the point of 2:5-8a? Why does the author make this point at this stage of his reasoning? What are some of its implications?
3. What is the significance of the contrast in 2:8b-9a in light of the context?
4. Use paraphrase and analytical techniques to indicate the various facts stated about Jesus in 2:9b-18. In light of these facts, in what sense was it "fitting" that Jesus should experience incarnation and passion (v. 10)? What is the significance of these facts for understanding the atoning work of Christ?

C. Synthesis and Application

1. State the main thrust of 2:5-18 in a brief paragraph (note 2:17-18).
2. How do 2:5-18 trace the essentials of salvation history?
3. "Justify" the life, suffering, and death of Jesus? Why was such justification necessary?
4. How is the author's reasoning relevant for our day?

Lesson IV -- Hebrews 3:1-19 (primarily)

A. Survey -- Apply the survey techniques of Lesson II to chapters 3-4.

B. Analysis

1. Paraphrase the exhortation of 3:1. Expand the "therefore" at the beginning of chapter 3. How is contrast used in 3:2-6a to substantiate the exhortation? Why is such contrast used? What does it add to what precedes?
2. What is the link between 3:6b and what precedes? How does the quotation from Psalm 95 flow from the statement of 3:6b? Study the quotation from Psalm 95 in its context and in light of its background in Numbers 14:1-35. What is the analysis of Israel's sin? What do the exhortations of 3:12-13 and substantiation of 3:14-15 reveal regarding the dangers of the readers? What is the similarity between their dangers and those of the Israelites? Why are these dangers emphasized?
3. What is the emphasis of 3:16-18? Why is it made? How is 3:19 a conclusion drawn from what precedes? What are the implications of these verses?

C. Synthesis and Application

1. Contrast and compare Jesus and Moses with the Israelites and the readers of the epistle. Indicate the significance of your findings.
2. Comment on the use of Psalm 95 as a cohesive element in the reasoning of chapter 3.
3. What dangers in the contemporary church are highlighted by this chapter?

Lesson V -- Hebrews 4:1-16

A. Survey -- Supplement the survey of Lesson IV.

B. Analysis

1. What ideas are emphasized and established in 4:1-10 by the use of Psalm 95? Summarize the essential arguments in these verses?
2. Taking into account the allusion to creation and to Joshua, what is meant by the "Rest of God" in these verses? How does one enter this rest?
3. How does 4:11 summarize the main thrust of this chapter? What characteristics of the Word of God and of God are stressed in 4:12-13? How do they support the exhortation of 4:11? How are they related to 4:1-10?
4. How are the exhortations of 4:14-16 a fitting conclusion to chapters 3-4? What are the

various emphases regarding Jesus as High Priest? Why does He need to "sympathize with our weaknesses?" Why is it necessary to draw near to the throne of grace, and why with confidence? What are the implications of these facts?

C. Synthesis and Application

1. What various facts about the "rest of God" are emphasized in chapters 3-4?
2. How do these chapters contribute to the emphases of chapters 1-4?
3. Ask yourself some applicatory questions based on chapters 3 and 4.

Lesson VI -- Hebrews 5-6

A. Survey 5:1-10 and 5:11-6:20

B. Analysis

1. What are the qualifications of high priesthood according to 5:1-4? Why are they important for a person to function as high priest? What do these qualifications imply?
2. How does Christ meet these qualifications according to 5:5-10? Explain the meaning and implications of verses 5:7-10 in light of the Gospel narrative. Relate the emphases here to what precedes.
3. What is the meaning of the author's diagnosis of the readers in 5:11-14? Why is such a diagnosis made here? How does the exhortation of 6:1-2 illuminate this diagnosis and flow from it? What is involved in the "elementary doctrines" to which the exhortation refers?
4. How do 6:4-8 support the previous exhortation? Indicate the meaning of 6:4a and 6:6. What are the implications of the author's reasoning?
5. What are the main points of 6:9-12? How does this statement contrast with 5:11-6:8? Why does the author make the statement of 6:10?
6. Trace structurally and analytically the reasoning of 6:13-20, showing how the conclusion is reached. How is this paragraph related to what precedes?

C. Synthesis and Application

1. What are the main points of 5:11-6:20? Why are they made at this stage in the author's thought development?
2. How are these materials relevant to the contemporary church?

Lesson VII -- Hebrews 7

A. Survey chapter 7, keeping in mind that this material continues the argument of 5:1-10.

B. Analysis

1. What emphases are made regarding Melchizedek in 7:1-3? How does the author come to these conclusions on the basis of Genesis 14:17-20? Why these emphases?
2. What contrasts are made between Melchizedek and the descendants of Levi in 7:4-10? How are they supported? What is the main point of this paragraph?
3. On the basis of a step-by-step tracing of the reasoning of 7:11-25, indicate what the author proves and how he proves it. Why does the author prove what he does here?
4. What characteristics of Christ's priesthood are stressed in 7:26-28? In what sense is it "fitting" that we should have such a high priest? What is the function of these verses in the chapter as a whole?

C. Synthesis and Application

1. Summarize the major differences between the levitical priesthood and the priesthood of Christ after the order of Melchizedek.
2. State the main points of chapter 7 in a few sentences.
3. What difference does Christ's priesthood make to us?

Lesson VIII -- Hebrews 8:1-9:10 (primarily)

A. Survey Hebrews 8:1-10:18 as a whole.

B. Analysis

1. What is the significance of the opening part of 8:1? What main facts are stated in 8:2-3, and what do they mean? Why are they stated? How does the author support these facts in 8:4-6? What problems are being met by 8:1-6?
2. What is the new topic introduced in 8:6? How does this verse link together the two parts of the chapter? What arguments are set forth in 8:7-12 for the superiority of the new covenant? Summarize analytically the characteristics of the new covenant. What is meant by the conclusion of verse 13? What are its implications?
3. Why is 9:1 introduced with "now even"? What are the parts and contents of the tabernacle according to 9:1-5? What do 9:6-10 indicate regarding the significance and limitations of the rituals associated with the tabernacle? Compare with the day of atonement (Lev. 16).

C. Synthesis

1. List the main truths emphasized in 8:1-9:10. How do they add to what precedes?
2. What difference does the statement of 8:13 make for Christian living?

Lesson IX -- Hebrews 9:11-10:18

A. Survey -- augment survey previously done

B. Analysis

1. What major contrasts do 9:11-14 suggest between the high priesthood of Christ and the levitical priesthood? What do they mean? What is the force of "how much more" in 9:14?
2. Trace the reasoning of 9:15-22 structurally and analytically. Show how 9:16-22 supports 9:15.
3. How do 9:23-10:18 prove the superiority of Jesus' sacrifice? Discuss the use of Old Testament quotations here. What are some of the implications of the truths stressed?

C. Synthesis and Application

1. Summarize the main points of this unit.
2. What truths in this material make you glad to be a Christian?

Lesson X -- Hebrews 10:19-39

A. Survey this unit as a whole.

B. Analysis

1. Expand the "therefore" of 10:19. What are the exhortations in 10:19-25, and what does each mean? Be sure to identify and to define key words. Relate these exhortations to past ones. What problems do the exhortations suggest?
2. Trace the warning of 10:26-31 structurally and analytically. Interpret its key statements. Why are they true? How is it similar and dissimilar to other warnings in the epistle, especially the one found in 6:4-8?
3. What is the meaning of each of the exhortations in 10:32-39? How are they substantiated? Why the emphases here? How do the author's statements illuminate the readers' situation and previous emphases in the epistle? Explain the use of the Old Testament quotation in 10:37-38.

C. Synthesis and Application

1. What are the governing ideas in 10:19-39?
2. How do the ideas of this unit capsule the thinking of the epistle to this point?
3. What practical lessons can be drawn from this material?

Lesson XI -- Hebrews 11

Do an original study of this unit. Indicate the steps followed and your findings in applying each step. On the basis of your study, develop a brief list of questions which could be used in guiding an adult group in the study of this passage.

Lesson XII -- Hebrews 12

Use the suggestions of Lesson XI in studying this unit.

Lesson XIII -- Hebrews 13

Use the suggestions of Lesson XI to study this material.

SYNTHESIS OF HEBREWS

1. Write a report of not more than ten pages on one of the following subjects, or on a subject approved by the professor:
 - a. Christology--The Person and Work of Christ, especially his High Priesthood.
(Include implications for the atonement, the Trinity, etc.)
 - b. The Relation between the Two Covenants
 - c. Worship
 - d. Identity and Problems of Readers--and Motivations Used
 - e. Philosophical Implications
 - f. Ethics
 - g. Use of Old Testament
 - h. Concept of Salvation
 - i. Contemporary Relevance

Instructions:

- 1) Treat the topic so as to synthesize the material of the book.
 - 2) Let your approach be primarily firsthand.
 - 3) You need not limit yourself to essay style.
2. Be able to indicate the major structure of the book and other elements involved in a survey without reference to the written text. Be able to trace the main line of reasoning in chapters 1-10 without reference to the text.
 3. Locate by chapter and discuss in context the following verses without reference to the written text: 1:1-2a; 2:1-3a; 2:10; 2:17-18; 3:1; 4:11; 4:14-16; 5:8-10; 6:1; 6:4-6; 6:19; 7:6-7; 7:23-25; 7:26; 8:6; 8:13; 9:11-12; 9:16; 9:25-26; 10:9-10; 10:19-25; 11:1; 12:1-2; 12:7; 12:22-24; 13:12-13; 13:20-21.
 4. Be able to discuss the topics above (except e.), giving specific substantiations and illustrations, locating them by chapter.
 5. Be prepared to discuss the major contributions of Hebrews to Christian thought and life.
 6. List, discuss, and illustrate the various aspects of methodology which are especially relevant to the study of logical literature.

tion, but point to the words of Amos. Both Israel and Judah are guilty before God, and both must suffer. The burden of their wrongdoing rests on the heart of God as sheaves press upon the cart that bears them. Judgment is therefore inevitable.

Then at the beginning of chapter 3 Amos gives his final argument. Israel may plead that it is God's people. That is true, but they misinterpret the implications of the fact. They think that because they are God's people they will escape; on the contrary, because they have had greater privileges, they must expect more certain judgment. "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." These are words we do not like to take to ourselves; nevertheless it is true that divine retribution is as much a reality today as it was in the eighth century B.C. Also *noblesse oblige*; rank imposes obligation; higher privilege demands higher attainment.

NEW YORK

HEBREWS 4:11-13

By HOWARD T. KRIST, Ph.D.

Let us therefore give diligence to enter into that rest. . . .
For the word of God is living, and active. . . .

WHEN Hebrews 4:12-13 is read with the preceding verse, from which it is usually severed, the whole passage glows with its true sense and full meaning. The church Fathers, beginning with Eusebius, incorrectly applied the epithet "word of God" to the Incarnate Word, just as the word *λόγος* is correctly applied in the Prologue of the Fourth Gospel to the Son. They doubtless were led to interpret the phrase under the influence of Revelation 19:13, "And his name is called The Word of God," or they considered the living word of this passage as equivalent to "the Word of life" in 1 John 1:1.

The broader scope of the author's treatment, however, will not allow this. True it is that he has begun his eloquent Epistle with the magnificent prelude, "God . . . hath . . . spoken. . . ." And this final Revealer, the Son, in whom He hath spoken, constitutes the center of interest in chapters one and two. He indeed is God's final word to man. But, as one's mind sympathetically follows the trend of thought in the third and fourth chapters, it becomes clear that the author's language presents what God has spoken under a somewhat different aspect.

When these chapters are read with our passage in view, then the living word of 4:12 becomes at once a spoken and a heard word. The phraseology of speak-

ing and hearing, repeated over and over again in these two chapters, all deliberately contributes to the significant idea of harmonious identification between God and the believer, which finds its ultimate consummation in 4:11-13. Take for instance 3:7, "Wherefore, even as the Holy Spirit saith, To-day if ye shall hear his voice, Harden not your hearts"; or 3:15, "while it is said, To-day if ye shall hear his voice, Harden not your hearts"; or 4:7, "saying in David . . . To-day if ye shall hear his voice, Harden not your hearts." (See also 4:4, 8.) And finally in 4:2, "the word of hearing did not profit them, because it was not united by faith with them that heard."

By the time the thoughtful reader has reached 4:12-13, therefore, his mind has already been prepared to apprehend the full force of the appeal to diligence in 4:11, and the corresponding reason for it in 4:12. "Let us therefore give diligence. . . . For living is the word of God." *Zōw rāpō ē logos toī theōi*. The order of the Greek terminology is significant, for it reveals the author's emphasis—"Living is the word of God, and active. . . ." This word is suited to the end for which it is uttered. God is calling, as He always has called, those who would be identified with Him to a superior type of life, by a word instinct with His own life. His rest is available only to those who share His life, and His life with all His attributes is expressed in His word.

Is it any wonder then, that the author piles up metaphors to describe the effective working of this revelation which is God's word to man? The readers are urged to enter inasmuch as God's word enters! This living word of God enters into, "permeates, transforms, every element in man." These people, like Israel of old, may

neglect God's living word, but they may be sure that it will not neglect them. They are accountable for their attitude. They may well give heed, for "with God as judge they stand in relation" (*pros tōn hēmōn ē logos*.—Heb. 4:13. Cf. Thayer). "For if the word spoken through angels proved steadfast . . . how shall we escape if we neglect so great a salvation?" One can almost hear this warning of 2:3 re-echoed as he arrives at the conclusion of this searching passage.

God's word, then, is a living word, because it is a spoken and a heard word. The disclosure of the divine heart is not complete until it finds a corresponding response in the human heart. God speaks. Man hears. And the consequent fellowship, involving vital union of the hearer with the word is rest.

"Let us therefore give diligence to enter into that rest. . . . For the word of God is living, and active."

And I smiled to think God's greatness
flowed around our incompleteness,
Round our restlessness, his rest.

NEW YORK

① SURVEY (CONT.)

a) MATERIALS

(SPECIFIC-CHAPTER TITLES)
(CF. PARAGRAPH TITLES)

- OBSERVATIONAL, DESCRIPTIVE
(NOT INTERPRETIVE)
- ACCURATE, SUITABLE

- DISTINCTIVE, RELATIVELY
UNIQUE

- SPECIFIC

- BRIEF - SINGLE IF POSSIBLE

- ASSOCIATIVE, SUGGESTIVE
(OR - COMPREHENSIVE)

- MEMORABLE

- PERSONAL, INDIVIDUAL

PURPOSES
REFLECTION
COLLECTION

⑦

②

SURVEY (CONT.)

FIRST READING ⑧

b) MATERIALS (MBS, SS-59)

(GENERAL) - PRIMACY - FOCAL
DOMINANCE

- BIOGRAPHICAL (PERSONS)

- HISTORICAL (EVENTS)

- CHRONOLOGICAL (TIME)

- GEOGRAPHICAL (PLACES)

- IDEOLOGICAL (IDEAS)

(PURPOSES) - ENHANCE AWARENESS
OF UNIT (STRUCTURE)

AVERT ONE TO OBSERVE

THE CHARACTERISTICS

③

SURVEY

8a

GENL. MATERIALS:

- ① MATTER OF PRIMACY
; FOCUS, NOT EXCLUSION
- ② MATTER OF OVERALL
IMPRESSION, NOT
DETAILED ANALYSIS

8a

④

SURVEY/CONC

b) STRUCTURE - DEFINITION:

8b

"... THE ARRANGEMENT
OF PARTS, ELEMENTS, OR
CONSTITUENTS... ANYTHING
COMPOSED OF PART
ARRANGED TOGETHER IN
SOME WAY..." (AMER.
COLLEGE DIC.)

MAT-
RIALS

(CF. COMPOSITION - THE PUTTING
OF TWO OR MORE THINGS
TOGETHER SO AS TO MAKE
ONE OUT OF THEM - JOHN
RUSKIN)

MEANS FOR RELATING MATERIALS

b) STRUCTURE

SECOND READING

⑨

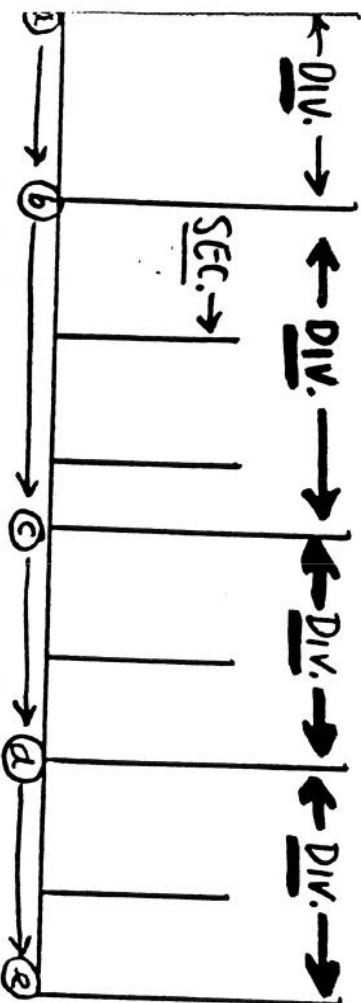
— IDENTIFY MAJOR UNITS

(DIVISIONS) — PERHAPS

ALSO MAIN SUB-UNITS,

SUCH AS SECTIONS, ETC.

IN LONGER BOOKS



— IDENTIFY MAJOR RELATIONSHIPS

BET. DIVISIONS AND THE

SPECIFIC MATERIALS WITH

WHICH THEY ARE USED

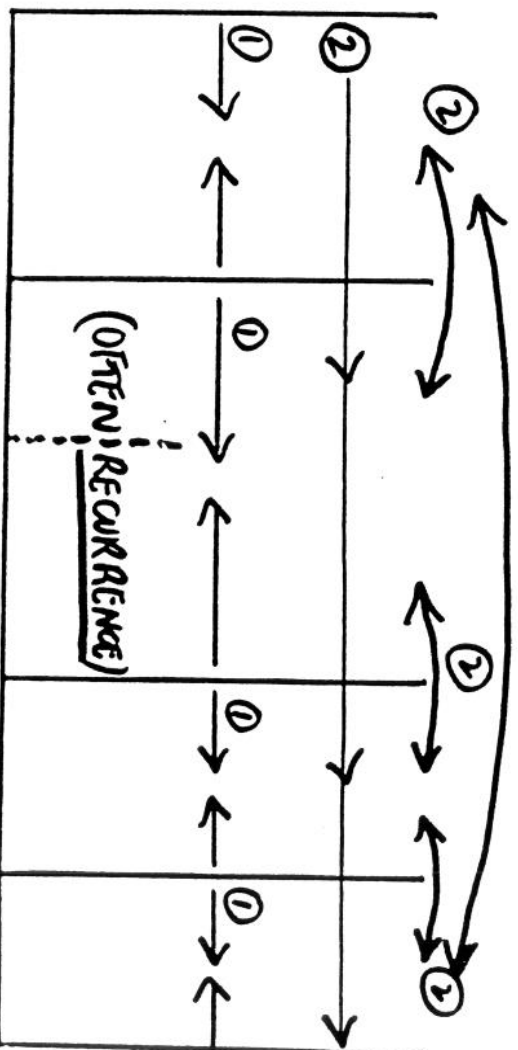
b) STRUCTURE

⑩

BASIS FOR IMPLEMENTING
TWO ASPECTS OF STRUCTURE:

★ LAWS OF RELATIONSHIP

(MBS, 49-55)



① FINDING MAJOR STRUCTURE

UNITS (ESP. DIVISIONS, SECTIONS)

② FINDING PRIMARY LAWS RELATING TWO

MATERIALS

⑦ STRUCTURE (CONT.)

[100]

BECOME ACQUAINTED WITH THE LAWS
AND THEIR DEFINITIONS - MRS. SD-52!

OPERATE AT ALL
LEVELS OF
LITERATURE!

① RECURRENCE - IN TWO FORMS:

- REITERATION OF SAME WORDS, ETC. (REP)
- REITERATION OF SIMILAR WORDS, ETC. (CMT)

② AT PRESENT, WOULD OMIT USE OF FLG.

LAWS: CONTINUATION, INTERCHANGE,
EXPLANATION, & HARMONY.

③ CLIMAX

- FOUND NEAR OR AT CLOSE OF UNIT
(FLG. MATERIAL WOULD BE ANTI-CLIMAX)
- ONE PER UNIT (THOUGH MAY ALSO
BE FOUND IN SUB-UNITS)

⑧

SURVEY (CONT.)

[101]

④ PIVOT - USE INSTEAD OF CRUCIALITY

- RADICAL CHANGE OF DIRECT^N (AMBIGUITY)
NOT MERELY
CONTRAST IN POOREST FORM) - CHANGE OF
MERELY
CHANGE OF EMPHASIS
- USUALLY FOUND MID-PART; IN MATERIAL
OF (VS CLIMAX) - COULD BE MORE THAN ONE
EMPHASIS!
- SELDOM COMBINED W/ CLIMAX

⑤ PART^N / GEN^N - SAME COMPONENT, REVERSE ORDER

- SELDOM FOUND IN IDEOLOGICAL MATERIAL
- USUALLY IN CAUSES CAUSATION (REC)
- PART^N - MOVEMENT FROM GEN^N → PART^N
(NOT GEN^N & PART^N) LAWS

GEN^N - MOVEMENT FROM PART^N CAUSATION

GEN^N.

⑥ SUMMARIZATION - SIMILAR TO GEN^N.

COMPONENT IN PART^N / GEN^N - USUALLY
LONGER AND MORE DETAILED (e.g. SUMMARY)

⑨

SURVEY (CONT.)

110C

⑦ CAUSATION/SUBSTⁿ - Two components;

REVERSE ORDER

CAUSE → EFFECT (THEREFORE, CONSEQUENTLY, SO, THEN, ETC.)

SUBSTⁿ - EFFECT ← CAUSE (FOR, BECAUSE, SINCE, ETC.)

⑧ INSTRUMENTⁿ

TWO FORMS

MEANS → END (IN ORDER THAT, SO THAT, TO, ETC.)

END ← MEANS (by, THROUGH, ETC.)

- RELATION TO CAUSATION/SUBSTⁿ:

C → M → E (SOMETIMES ALSO
END/PURPOSE)
(OTHERS POSSIBLE)

⑩

SURVEY (CONT.)

110d

⑨ PREPARATION (PREPⁿ/REALⁿ)

- WOULD ADD REALIZATION (THAT WHICH

REALIZES/ACTUALIZES PURPOSE OF PREPⁿ)

- DIFFERENT FORMS:

- NARRATIVE - SETTING/BACKGROUND FOR EVENT

- LOGICAL W/ - PREPⁿ FOR MAIN DISCOURSE (CF. TERMION)

- PROMISE/PROMISEY → FULFILLMENT.
ETC.

⑩ INVE. PROPOSITION - Two forms:

- QUESTION → ANSWER (EXPLICIT)

- PROBLEM → SOLUTION (IMPLICIT)

(SHOULD FIND MATERIAL WHICH
DISCUSSES PROBLEM AND SOLUTION)

FORM. 1, P. 11, 12, 5, 10

STRUCTURE

SURVEY: RK-AS-METHOD
(CONT.)

11

SURVEY (CONT.)

11a

DISTINCTIONS BET. LAWS OF STRUCTURE

- PRIMARY (VS) SECONDARY
- IMPLICIT (VS) EXPLICIT
- SIMPLE (VS) COMPLEX
- GENERAL (VS) SPECIFIC
- CONSCIOUS (VS) SUBCONSCIOUS

CRITERIA FOR IDENTIFYING PRIMARY LAWS IN BROAD UNITS (BOOKS → SEGMENT)

- * ① AMOUNT OF MATERIAL CONTROLLED — ALL OR AT LEAST MOST OF UNIT
- ② IMPORTANCE OF MATERIAL INVOLVED
MATERIAL WITH WHICH LAW IS USED
SHOULD BE SIGNIFICANT
- * ③ DISTINCTIVE USE OF LAW — LAW
SHOULD BE USED NON-ROUTINELY
- ④ NATURE OF LAW — SOME LAWS
ARE INHERENTLY SECONDARY
(E.G. INTERCHANGE, CONTINUATION,
HARMONY)

13

GENL. (LESS PRECISE) VS SPECIFIC

(MORE PRECISE)

E.G.

GENL.

SPECIFIC

PREPⁿ / REALIZATION ① INTERROGATION

- INSTRUMENTATION
- CAUSATION / SUBSTⁿ
- GENⁿ / PARTICULⁿ

② CONTRAST → ② AVOIR

CAUSATION

③ REC. OF CAUSⁿ → ③ CUMAX

ETC.

114

14

④ QUESTIONS (MBS, 95-111)

12

SOURCE: REAS WHOLE (contin.)

MAIN QUESTIONS:

(SEE APP. ON
STRUCTURAL Qs)

- ✓ - DEFINITIVE - WHAT?
 - ✓ - RATIONALE - WHY?
 - ✓ - IMPLICATIONAL - WHAT THEN?
- (ESPEC. IMPORTANT AS STRUCTURAL QUESTIONS)

AUXILIARY QUESTIONS:

- ✓ - MODAL - HOW?
- TEMPORAL - WHEN?
- LOCAL - WHERE?
- IDENTIFICATIONAL - WHO?

ESP. important for Obs. - what? WHAT?

IMPLICATIONAL QUESTION

12'
15

EXPLICIT MATERIAL

ANSWER

(WHAT ARE IMPLICAT^{ns}
WHAT IS IMPLICIT?)
(E.G., GEN. 1:1)

ASSUMPTIONS/
PRECEDENTS

- 1) GOD EXISTS
- 2) GOD HAS ABILITY TO CREATE

OUTGROWTHS/
OUTWORKINGS/
AFTERMATH

- 1) GOD IS LORD OF THE UNIVERSE
- 2) GOD IS ABLE TO REDEEM THE UNIVERSE

16

SURVEY (cont.)

17a

FORMAT FOR RECORDING PRIMARY LAWS
AND SPECIFIC MATERIALS WITH WHICH
THEY ARE USED, INC. VERSE REFERENCES,
AND STRUCTURAL QUESTIONS BASED
ON EACH LAW AND ITS MATERIALS:

I

PRIMARY LAW

→

SPECIFIC MATERIALS

(INC. VERSE REF.)

- 1) SUFFICIENT TO MAKE CLEAR USE OF LAW
- 2) SUFFICIENT TO SUB-
STANTIATE PRIMACY

INT. QUESTIONS

II

ANOTHER PRIMARY LAW

→

SPEC. MATERIALS

ETC.

INT. QUESTIONS

(previous primary laws)

17

STRATEGIC AREAS

(KEY VERSES)

REASONS FOR OBSERVATION:

- ① SOMETIMES PROVIDE CLUE RE MATERIAL & STRUCTURE OF THE BOOK-AS-A-WHOLE
- ② INDICATES PARTS WHICH DESERVE FULLER STUDY, ESPECIALLY WHEN TIME DOES NOT PERMIT THE DETAILED STUDY OF EVERY PART (PARTICULARLY APPROPRIATE TO LONG BOOKS)

MINISTRY - PROVIDE BASIS FOR
SELECTIVE USE OF A BOOK
IN PREACHING & TEACHING

13

1811

STRATEGIC AREAS

1-

(KEY VS. IN BOOK-AS-WHOLE)

ALWAYS RELATED TO PRIMARY LAWS
TWO BASES FOR IDENTIFICATION:

① ARE ASSOCIATED DIRECTLY
WITH CERTAIN STRUCTURAL
LAWS, ESPECIALLY:

- a. SUMMARIZATION (JOHN 23-24)
(ALSO - GEN. COMPONENT OF PARTY/GEN.)
 - b. PIVOT (II SAM. 11-12)
 - c. INSTRUMENTATION (JN. 20:30-31)
 - d. CLIMAX (ECCL. 5:1-2)
- ② ARE REPRESENTATIVE AREAS -

CONTAIN ESSENTIAL COMPONENTS
OF BOOK-AS-WHOLE (INDIRECTLY
RELATED TO LAWS OF STRUCTURE)

Quantity: 8K AS 60 H2O LFE (quantity)

② 14a

1) BEGIN GATHER RING DATA

2) DATA SHOULD BE DERIVED

50 WRS (BOOK BEING SURVEYED)

VATIONAL, NOT INTERPRETIVE

IMPLICIT, POSITIVE OR NEGATIVE

5) CONCLUSIONS ABOUT HEALTH
CHITRA POKHREL THAKAT WILL MAKE STUDY

HIGHER CRITICAL DATA

AUTHOR	RECIPIENTS	OCCASION	TIME	PLACE	REF ETC

F) OTHER MAJOR IMPRESENT

(1.5)

- ① MAY INVOLVE OTHER LITERARY FEATURES OR OTHER MATTERS NOT INCLUDED IN PREVIOUS CATEGORIES (E.G. ATMOSPHERE)
- ② SHOULD INVOLVE BOOK-AS-A-WHOLE - NOT DETAILS
- ③ MAY INVOLVE WHAT IS OMITTED AS WELL AS WHAT IS INCLUDED.

②3

HEBREWS SURVEY

①

I. PARTICULAR^N W/

SUBSTANT^N (1:1-4 →

1:5 ff.)

QUESTIONS:

WHAT IS THE MEANING OF EACH STATEMENT IN THE GENERAL UNIT (1:1-4)?

(D) HOW IS THE GENL. STATEMENT PARTICULARIZE

IN 1:5 ff.? WHAT IS THE

②④ HER. SURVEY

MEANING OF EACH OF
THE PARTICULARS? (D)

HOW DOES THE GENERAL
STATEMENT ILLUMINATE THE
PARTICULARS, AND VICE
VERSA? (M-D) WHY DOES
THE AUTHOR USE PART-
AS HE DOES? (R)

HOW DO THE STATEMENTS
OF 1:5 ff. SUBSTANTIATE

②

②⑤ HER. SURVEY

③

1:1-4? (M-D) WHY SUCH
SUBST? (R)

WHAT ARE THE FULL IMPLICATIONS
OF THE ANSWERS TO THESE
QS? (IMP.)

②⑥ HER. SURVEY

④

②⑦

HER. SURVEY

⑤

II. CAUSATION BY INTERCHANGE (w/ HORTATORY PATTERN)

C- ARGUMENT (1:1-14)

E- EXHORTATION (2:1-4)

C- ARGUMENT (2:5-3:6)

E- EXHORTATION (3:7-4:16)

C- ARGUMENT (5:1-10)

E- EXHORTATION (5:11-6:20)

C- ARGUMENT (7:1-10:18)

E- EXHORTATION (10:19-13:17)

Qs:

WHAT ARE THE MAIN
POINTS IN EACH ARGUMENTATIVE UNIT, AND WHAT DO
THEY MEAN? (O-D) WHAT
IS THE MEANING OF EACH
OF THE HORTATORY UNITS? (I)
HOW DO THE EXHORTATIONS
FLOW FROM THE ARGUMENT
(M-D) WHY DOES THE AUTHOR

②8

HER. SURVEY

⑥

USE CERTAIN ARGUMENTS
AS A BASIS FOR HIS
EXNS? (R) WHY DOES HE
MAKE THE EXNS HE DOES?
(R) ARE THERE RECURRING
ELEMENTS IN THE ARGUMT.
AND EXNS? (O) IF SO, WHAT
ARE THEY, AND WHY ARE
THEY USED RECURRINGLY?
(O-R) WHY DOES THE AUTHOR
USE AN ALTERNATING

②9

HER. SURVEY

⑦

PATTERN OF ARGUMENT
AND EXH^N? (R)
WHAT MAY BE INFERRED
FROM THE ANSWERS TO
THE QS? (IMP.)

30

HEB. SURVEY

8

31

HEB. SURVEY

9

III. RECCURRENCE OF CONTRAS

HEAVENLY SANCTUARY VS.

SEEN IN PART BY USE OF

"BETTER" AND SYNONYMS

(E.G. 1:4, 2:3, 6:9, 7:7, 7:22, 8:6,

9:23, 10:34, 11:16)

MANY CONTRASTS:

SON VS. PREVIOUS REV^W (1:1-24)

SON-JESUS VS. ANGELS (1:4-2:18,

JESUS VS. MOSES (3:1-6)

ORDER OF MEL. VS AARONIC

ORDER (5:1-CH.7)

EARTHLY SANCT. (8:1-7)
NEW COVT. VS. OLD COVT. (8:8-13,

JESUS' SACRIFICE VS.

ANIMAL SACRIFICES (9:23-
10:18)

ETC.

Qs:

WHAT IS THE MEANING OF
EACH OF THESE CONTRASTS? (D)
WHAT DIFFERENCES ARE
STRESSED? (D) WHY DOES

③② HER. SURVEY

STRESS THESE DIFFERENCES?
(R) WHY THE EMPHASIS ON
THE FACT THAT CHRIST IS
BETTER? (R) WHY THE
RECURRING USE OF CONTRAST:
(R) IMPLICATIONS? (IMP.)

⑩

③③ HER. SURVEY

⑪

STRATEGIC AREAS: (REASONS)

① 1:1-4 - GENL. STATEMENT WHICH
IS PARTICULARIZED AND
SUBSTANTIATED IN REST OF
BOOK (ALSO REPRESENTATION
OF CONTRAST)

② 2:14-18, 7:15-28, 8:1-7,

9:11-10:10 - REPRESENTATIVE OF
CONTRASTS INDICATⁿ J'S
SUPERIORITY IN VARIOUS
AREAS (ARGUMENT)

34

HER. SURVEY

12

③ 4:14-16, 10:19-25 - REPRESENTATIVE OF RECURRING

EXNS

37

ANALYSIS

- I. DEFINITION (THE AMERICAN COLLEGE DICTIONARY)
 1. THE SEPARATION OF A WHOLE . . . INTO ITS CONSTITUENT ELEMENTS (OPPOSED TO SYNTHESIS).
 2. THIS PROCESS AS A METHOD OF STUDYING THE NATURE OF A THING OR OF DETERMINING ITS ESSENTIAL FEATURES . . .

II. KINDS OF ANALYSIS

- A. GRAMMATICAL ANALYSIS (INFLECTION, SYNTAX)
 - B. STRUCTURAL ANALYSIS (RELATIONSHIPS - LAWS OF STRUCTURE)
 - C. LOGICAL ANALYSIS (RATIONAL FUNCTION)
- (THESE KINDS OF ANALYSIS ARE SOMETIMES RELATED - AT TIMES UNRELATED)

III. STEPS IN ANALYSIS

- (ESP. LOGICAL ANALYSIS)
- A. IDENTIFY THE COMPONENTS OF A UNIT
 - B. DETERMINE THE ESSENCE OF EACH COMPONENT
 - C. DISCOVER A LABEL WHICH INDICATES THE ESSENCE OF THE COMPONENT

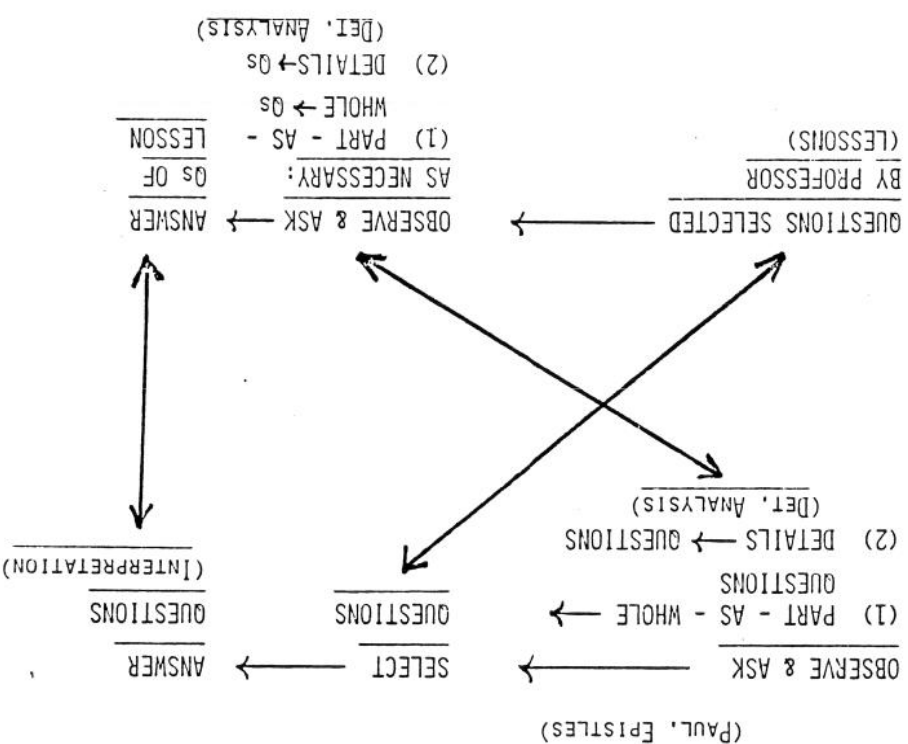
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(NOTE: PROCESS
REVERSED FOR
EXPEDIENTCY)

LESSONS:
(SELECTIVE)

IND. PROC.:
(OPEN-
ENDED)

RELATION OF INDUCTIVE STUDY PROCEDURE TO LESSONS



ANALYSIS (CON'T)

IV. EXAMPLES OF ANALYTICAL LABELS

NOTE: THERE IS AN OVERLAPPING OF THE VARIOUS KINDS
(CATEGORIES) OF LABELS: ALSO - SOME ARE OBSERVATIONAL,
AND OTHERS ARE INTERPRETIVE)

A. GRAMMATICAL LABELS - (Cf. DANA & MANTLEY, A MANUAL
GRAMMAR OF THE GREEK NEW TESTAMENT)

COMMAND, ENTREATY, DIRECT ADDRESS, POSSESSION/OWNERSHIP,
SOURCE/ORIGIN, CONTENT, APPPOSITION/ELABORATION,
SEPARATION, PLACE/SPHERE/LOCALE/AREA, MEANS, CAUSE,
MANNER, MEASURE, REFERENCE, EXCLAMATION, APPELLATION,
ASSOCIATION, AGENCY/MEANS, PURPOSE/GOAL, ENTRANCE,
POSITION, MOTION/DIRECTION, OPPOSITION, SEQUENCE,
CHANGE, QUALITY, STATE OF BEING, EMPHASIS, INDEFINITE,
INTENSIVE, PROHIBITION, COMPLETE, PERMISSIVE,
RECIPROCAL, ACTIVE, PASSIVE, REFLEXIVE, DECLARATIVE,
POTENTIAL, DELIBERATIVE, HORRATORY, LINEAR, PUNCTILIAR,
PROGRESSIVE, CUSTOMARY, STATIC, TENDENTIAL, ITERATIVE,
INCEPTIVE, PREDICTIVE, TELIC, CONDITIONAL, ASCRIPTIVE,
RESTRICTIVE, NON-RESTRICTIVE, ANTECEDENT, SIMULTANEOUS,
SUBSEQUENT, CONCESSION, CONTRARY TO FACT, INDIRECT
STATEMENT, ETC.

ANALYSIS (CON'T)

B. STRUCTURAL LABELS

COMPARISON, CONTRAST, RECURRENCE, CLIMAX, PIVOT,
INTERCHANGE, PARTICULARIZATION (GEN→PART.),
GENERALIZATION (PART→GEN.), CAUSATION (CAUSE→EFFECT),
SUBSTANTIATION (EFFECT→CAUSE), INSTRUMENTATION
(MEANS→END/END→MEANS), PREPARATION/REALIZATION,
SUMMARIZATION, INTERROGATION (QUESTION/PROBLEM→ANSWER/
SOLUTION)

C. LOGICAL LABELS

PRIORITY, PRE-EXISTENCE, INTIMACY, COMMUNAL/CORPORATE,
INDIVIDUAL, FREQUENCY, SCOPE/UNIVERSAL, INCLUSIVENESS,
EXCLUSIVENESS, DESTINY, NEGATIVE, POSITIVE, ESCHATOLOGICAL,
RECIPIENT, BENEFACITOR, BENEFICIARY, CHARACTER, PERSONAL,
IMPERSONAL, ASSERTION, CRISIS, PROCESS, AVOIDABLE,
ETERNAL, ETC.

TECHNIQUES FOR SYNTHESIS
(INC. VERSE REFERENCES)

- (1) ANSWER SURVEY QUESTIONS (STRUCTURAL)
- (2) SUMMARIZE NEEDS TO WHICH BOOK ADDRESSED AND HOW THOSE NEEDS ARE MET BY THE BOOK--AGAINST HISTORICAL BACKGROUND (ISSUES/RESPONSES)
- (3) STATE THEME OF BOOK IN PROPOSITION FORM OR IN ESSAY FORM (PARAGRAPH OR TWO) (THEMATIC)
- (4) TRACE WHAT IS SAID ABOUT ONE OR MORE OF THE MAIN MOTIFS OF A BOOK (TOPICAL) -- WOULD DO ANALYSIS (DETERMINE ESSENCE -- GIVE LABELS) AND SYNTHESIS (GROUP SIMILAR IDEAS UNDER COMMON HEADINGS) -- COULD INVOLVE BIOGRAPHICAL STUDY(S) IF MATERIAL IS BIOGRAPHICAL (OR -- DOCTRINAL, ETHICAL, HISTORICAL STUDY) -- MIGHT INCLUDE DEFINITION
- (5) STATE/LIST MAIN TRUTHS/EMPHASES
- (6) USE VISUAL MEANS (DIAGRAM, CHART)
- (7) OUTLINE MATERIAL (TOPICAL/LOGICAL)
- (8) PARAPHRASE (ESP. GOOD FOR SHORT PASSAGES), ETC.

HEB. 1:1-2a

God SPEAKS

(DIVINE SELF-DISCOVERING)

CONTRAST

(OLD COV.)

1 NUMBER & KINDS OF PREPARATION

SPEECH: NUMEROUS, FRAGMENTARY, HETEROGENEOUS/DIVERSE

2 TIME - PREVIOUS/PAST OF SPEECH:

3 RECIPIENTS OF SPEECH: "THE FATHERS"

4 AGENT OF SPEECH: "PROPHETS"

(NEW COV.)

1 SINGLES & HOMOGENEOUS FILM

SON

2 PRESENT, EPOCHAL, ULTIMATE, FINAL, UNIQUE

3 "TO US"

4 "SON" - UNIQUE RELATION TO REVEALER - REVEALS SELF-REVEALED

④③ EMPHASES RE^{second time} SON (1:26-4) ④
(PARTICULAR²)

① COSMIC HEIR - BY DIVINE
APPOINTMT. (2b)

(RELATION TO UNIVERSE)

② AGENT OF ALL CREATION (2c)

(RELATION TO CREATION)

③ DIVINE BEING (3a)

- REFLECTS (RADIATES) THE
MAJESTIC SPLENDOR OF GOD

- STAMPED W/ GOD'S OWN
CHARACTER

(RELATION TO GOD)

④④ EMPHASES RE SON ③

④ COSMIC SUSTAINER (3b)

(RELATION TO NATURE)

⑤ REDEEMER (3c) - ^{HIGH} PRIEST

(RELATION TO HUMANITY-
SALVATION)

⑥ EXALTED RULER (3d)

(RELATION TO GOD)

"PS. 110 IS THE KEY TEXT OF
THIS EPISTLE" - F.F. BRUCE

⑦ SUPERIOR TO ANGELS (4:cf. 5:1)

- BECOMING - BEING

(RELATION TO ANGELS)

④⑤ EMPHASES RE SON

PROPHET/PRIEST/KING

"THE REAL PROBLEM... IS TO

EXPLAIN JESUS' HUMILIATION
SUFFERINGS AND DEATH.
IN THESE OPENING VERSES
HE BINDS CREATION AND
REDEMPTION INDISTOLUBLY
TOGETHER.... THE DIVINE
CREATIVE ENERGY AND NATURAL
ARE IN THE REDEMPITIVE
PROCESS." - INT. BIBLE

③

④⑥ SUPERIORITY OF SON TO ANGELS

(1:5-14)

(cf. w/ 2:2, 2:5, 2:16)

① SUPERIOR IN NAME (1:5) - RE

SON (FILIAL RELATIONSHIP -

cf. w/ 1:1-4) (vs. NON-SONS

② SUPERIOR IN RE TO WORSHIP (1:6

WORSHIPPED (vs. WORSHIPPERS

③ SUPERIOR IN RE TO POSITION

(1:7-9)

DIVINE, REGAL AUTHORITY (vs.)
SUBSERVIENT MESSENGERS

④⑦ SUPERIORITY TO ANGELS ②

④ SUPERIOR IN RE TO CREATION/
(1:10-12) PERMANENCE
ETERNAL CREATOR (vs)

TRANSIENT CREATURES
(ANGELS CREATURES?)

⑤ SUPERIOR IN EXALTATION
(1:13)
TRUMPHANT RULER (vs)
NON-RULERS

⑥ SUPERIOR IN RE TO SALVATⁿ
(1:14) (ESCHATL.)
SAVIOR (vs) SERVANT OF
SAVED

④⑧ SUPERIORITY TO ANGELS ③

POSSIBLE REASONS FOR
DISCUSSING SUBJECT:

① REALITY OR POSSIBILITY
OF ANGEL WORSHIP -
ATTEMPT TO COUNTER
HERESY (SUPERIOR TO JESUS)

② HIGH REGARD FOR ANGELS -
BUILDS ON THIS ATTITUDE
TO ENCOURAGE AN EVEN
GREATER REGARD FOR JESUS

49

HEB. 1:5-14

4

USE OF OLD TESTAMENT

- ① O.T. MESSAGES, TAKEN PRIMARILY FROM THE PSALTER, WITH AN IMPLIED CONCLUSION IN V.14. (CHAIN OF SEVEN QUOTATIONS)

- ② ALL ARE TAKEN FROM THE LXX EVEN WHEN, AS IN THE CASE OF DT. 32:43, THE STATEMENT IS NOT INCLUDED IN THE HEBREW TEXT (HEB. 1:6) - QUOTATIONS ARE USUALLY EXACT (SEE ALSO PS. 104:4)

- ③ FREE USE IS MADE OF THE QUOTATIONS IN TERMS OF THEIR MEANING IN THEIR ORIGINAL CONTEXTS - FOR VARIOUS REASONS, AUTHOR GIVES CHAISTOLOGICAL INTERPRETATIONS TO O.T. PASSAGES EVEN WHEN THEY ARE CLEARLY NOT MESSIANIC (E.G., 2 SAM. 7:14, PS. 102:25-27)

- ④ ATTRIBUTES WORDS OF SCRIPTURE / SCRIPTURAL WRITERS TO GOD (E.G., 1:5, 6, 7, ETC.)

50

HEB. 2:5-18

1

RELATION TO 1:4-14 & 2:1-4:

- ① CONTINUATION OF SUPERIORITY MOTIF: (BY CONTRAST)

- SUPERIOR TO ANGELS AS A SON (1:4-14) BUT ALSO:

- SUPERIOR TO ANGELS AS A MAN (2:5f)
- ② FURTHER SUBSTANTIATION OF SUPERIORITY PREVIOUSLY EMPHASIZED IN 1:4-2:14 - SEE Y&P OF 2:5

I. 2:5-8b

- CONTRAST - GOD'S DESTINY FOR HUMANITY VS PRESENT STATE OF HUMANITY

A. 2:5-8b

- GOD'S DESTINY FOR HUMANITY (ANGELS & HUMANITY)

(1) 2:5

- NEGATIVE ASSERTION: NOT

TO ANGELS THAT GOD GAVE CONTROL OF THE COMING HABITABLE EARTH / THE WORLD TO RE (ESCHM.) (CF. GEN. 1:26-28)

(51)

HEB. 2: 5-18 (C.M.V.)

[2]

② 2: 6-8a - SCA STANTS - BY SCAPTURE

(INCLUDING CONTRAST - cf) - 15.8

[NOTE: HUMAN AUTHOR RELATIVELY INSECURE - CAST]

15.8: INTERPRETATION: Q-V.6

↓
(HUMANITY OR CHRIST? - "SON OF MAN")

- STATUS RE ANGELS: (INEFFICACY) (10)

- PERMANENT? (QUALITATIVE)

- TEMPORARY? (TEMPORAL)

(CF. LYX & HERBEN)

- CORONATION / EXALTATION - GORY (11)

- TOTAL DOMINION (8a)

↓
(COMPLEMENTARY ON TOTALITY OF DOMINION - 8b) - CONTRAST

③ 2: 8c - CONTRAST - PRESENT CONDITION

OF HUMANITY - NEGATIVE ALLEGATION

EFFICIENTLY NOT UNDER HUMANITY'S EFFICIENTLY TO ANGELS-TEMP.

(52)

HEB. 2: 15-18 (C.M.V.)

[3]

③ 2: 9-15 - CONTRAST - BUT WE SEE JESUS (9a)

(WE DO NOT YET SEE - BUT WE SEE)

(POSITIVE VS NEGATIVE) - THE SUPERIOR

OF JESUS AS SHARING GOD'S DESTINY FOR

MAN AND AS MAKING POSSIBLE THE

REALIZATION OF THAT DESTINY THROUGH

INCARNATION & REDEMPTION.

④ 2: 9b - PART OF THE JESUS WHOM WE

EYES BEHOLD (CF. 15.8)

- TEMPORARY INFERIORITY TO ANGELS

- CORONATION / EXALTATION - GORY

- REDEMPTIVE SUFFERING OF DEATH

↓
CONTRAST

- PAID AS IF DEATH (INTS):

UNIVERSALLY VICARIOUS -

REDEMPTIVE - MEANS: GRACE

(ENABLES ALL HUMAN

BEING TO REALIZE THEIR

GRANTED, GOD-GIVEN DESTINY)

53

HEB. 2:3-18 (cont.)

4

①

2:10-18

SUBSTⁿ

OF RULE OF THOU - SUPPORTS HIS SUPERIORITY TO ANGELS AND NAMES POSSIBLE THE REALIZATION OF THE SUPERIOR DESTINY OF HUMANS W/RE TO ANGELS - W/ INSTRUMENTS

①

2:19

GENL. STATEMENT

- APPROPRIATE/

PROPER FOR THE GOD WHO IS THE BEGINNING AND THE END/GOAL OF ALL EXISTENCE

PURPOSE

- IN LEADING MANY JONS TO THE GLORIOUS DESTINY INDICATED IN PT. 8

PROCESS/METHOD

INSTRⁿ

- (INCARNⁿ)

- BROUGHT TO GORY BY SALVATⁿ
- SALVATⁿ MADE POSSIBLE BY A PROMETⁿ/FILE LEADER
- NUMBER IS PERFECTED THROUGH SUFFERINGS

54

HEB. 2:18-19 (cont.)

5

②

2:11-18

PARTE W/ SUBSTANTⁿ

③

2:11-140

- THE FACT: NECESSITY

JESUS' HUMANITY/ INCARNATION

- SUBSTⁿ ASSERTION: SANCTIFIER

SANCTIFIED MUST SHARE A COMMON HUMANITY (11a)

- SALVATION AS SANCTIFICATION (ἀγιάζω) - NATURE OF TRUE

- SAVE/SANCTⁿ BY A FELLOW HUMAN BEING - AGENT OF SALVATION (cf. GEN. 3:15)

(WHY?)

- CONSEQUENTLY, HE DOES NOT

SHAKE FROM CALLING THEM HIS BROTHERS/FELLOW

THE MAN BEING (11b)

- SUBSTANTIATED BY SCRIP.



1 MATT. 2:15-18 (CONT.)

55

56

1 MATT. 2:15-18 (CONT.)

57

② 2:11-18 - PART W/ SUBSTANCE

③ 2:11-14a - THE FACT & NECESSITY OF

JESUS' HUMANITY/ INCARNATION

- SUBST. ASSERTION: SANCTIFIER &

SANCTIFIED MUST SHARE A

COMMON HUMANITY (IIa)

- SALVATION AS SANCTIFICATION

(ἀγιάζω) - NATURE OF SALV

- SAVEN/ SANCT BY A FELLOW

HUMAN BEING - AGENT OF

SALVATION (CF. GEN. 3:15)

(WHY?)

- CONSEQUENTLY, HE DOES NOT

SHRINK FROM CALLING THEM

HIS BROTHERS/ FELLOW

HUMAN BEINGS (IIb)

- SUBSTANTIATED BY SCRIPT.

CAUSE



EFFECT

CAUSE

- RECAPITULATION OF ARGUMENT -

CAUSAL CONSTRUCTION (14b)

- HUMAN BEINGS ARE HIS

CHILDREN (13b)

- CHILDREN HAVE FLESH & BLOOD

- JESUS LIKEWISE (COMPARISON)

SHARED IN THEIR FLESH &

BLOOD HUMANITY

④ 2:14b-18 - THE PURPOSES OF JESUS'

HUMANITY/ INCARNATION (INTS)

1) 14b-16 - WITH REGARD TO HIS DEATH

- DESTRUCTION - BREAK THE

POWER OF THE ONE WHO HAS^{DEVIL}

DOMINION OVER DEATH: DEATH

ADVERSARY (14b) - END

THROUGH DEATH - MEANS

SATANIC
DESTRUCTION

57

HEB. 2:5-18 (cont.)

17

- DELIVERANCE - FROM LIFELONG
BONDAGE WHICH EXISTS THROUGH
HUMAN DELIVERANCE FEAR OF DEATH (15)

(HOW ACCOMPLISHED? WHY
NECESSARY?) - CF. IC. 15

- SUBTLE - BY CONTRAST (16)

NEG. - NOT - CONCERNED WITH
ANGELS
(CF. 2:10-15) POS. - BUT - WITH HUMAN DECE.
OF ABRAHAM (NOT ADAM)
(CF. IC. 53)

2) 2:17-18 - WITH REGARD TO HIS
HIGH PRIESTHOOD

- RECAPITULATION OF NECESSITY
FOR GENUINE & COMPLETE INCARN.
(RESULT OF PRECEDING (17a))
MEANS CAUSES - WHAT ARE CAUSES?

58

HEB. 2:5-18 (cont.)

18

- IN ORDER TO BECOME A COM-
PASSIONATE AND FAITHFUL (KIND)
HIGH PRIEST (17b)

- IN RELATION TO GOD - DIVINE
ASPECT OF HIGH PRIESTHOOD
IN ALL THAT RELATES TO GOD/
IN HIS SERVICE TO GOD (17c)

DUAL RULE
OF MEDIATOR

- IN RELATION TO HUMANITY -
HUMAN ASPECT OF HIGH PRIEST-
HOOD - TO PAY THE PRICE NEC.
TO DEAL WITH SIN AND TO EFFECT
RECONCILIATION (17d)

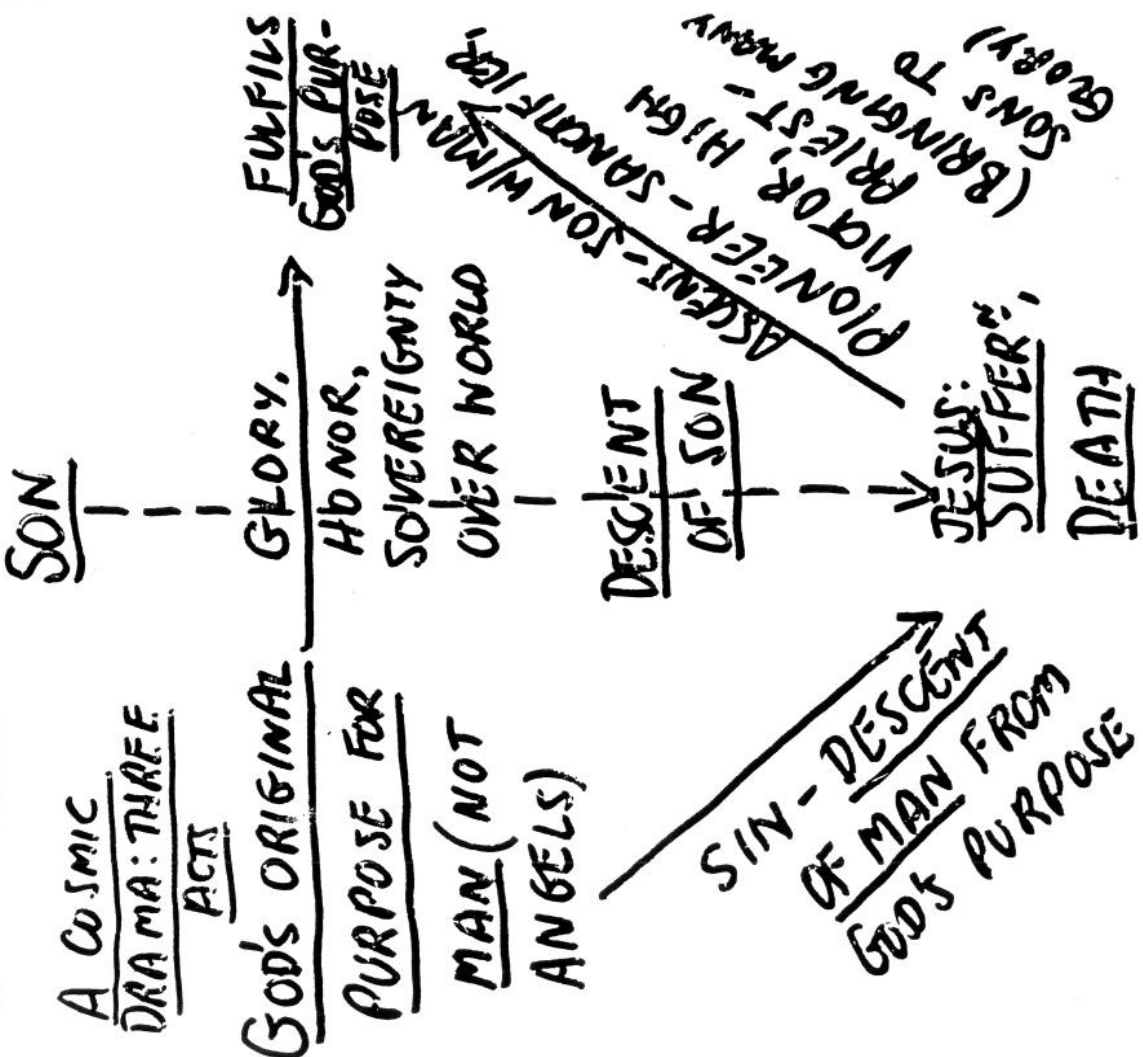
- SUBTLE - ADAPT. ROLE IN
RELATION TO HUMANITY -
BY CAUSATION
CAUSE: IT'S SUBJECTS & TEMPERA-

CHAR - ABLE TO HELP - TEMPERED

59

HEB. 2

9



("FITTING")
LOWER
PIONEER THAN ANGELS
WHILE = LOWER

60

HEB. 2:5-18 (CONT.)

10

EMPHASIS RE SALVATION THROUGH CHRIST:

- ① SALVATION IS BY INCARNATION, WITH ALL IT ENTAILS: NOT ONLY DEATH, BUT ALSO SUFFERING AND TEMPTATION (2:9, 10, 14, 18)
- ② SALVATION INVOLVES NOT ONLY EXPIATION AND FORGIVENESS (JUST), BUT SANCTIFICATION (2:11, 17)
- ③ SALVATION IS EFFECTED THROUGH A PIONEER / FIRST LIAISON / CAPTAIN: ONE WHO JOINS THE HUMAN RACE AND FROM WITHIN THE HUMAN RACE LEADS IT BACK TO GOD'S ORIGINAL INTENTION - HE TAKES US BACK TO OUR HOME! (2:10)

(61) HEB 2:5-18 (cont.)

III

(62)

HEB 2:5-18 (cont.)

112

(4) SALVATION INCLUDES REMAINING SATAN'S
DOMINION OVER DEATH, AND RELEASING
HUMANITY FROM SLAVERY TO THE FEAR
OF DEATH - ACCOMPLISHED THROUGH
DEATH FOLLOWED BY RESURRECTION (2:14-15)

(5) SALVATION DEPENDS ON THE ON-
GOING, COMPASSIONATE, AND FAITHFUL
MINISTRY OF OUR HIGH PRIEST,
INCLUDING HIS HELP DURING
TEMPTN. (2:17-18)
ETC.

A HOLISTIC VIEW OF JESUS'
SAVING WORK MADE POSSIBLE
BY INCARNATION

SUMMARY: JESUS IS SUPERIOR
TO ANGELS NOT ONLY AS THE
SON (1:4-14), BUT ALSO AS
THE SUFFERING, DYING HUMAN
SANOR (INCARNATION DOES NOT
NEGATE JESUS' SUPERIORITY TO
ANGELS)

TWO REASONS:

- (1) HUMANS HAVE A DESTINY WHICH IS
SUPERIOR TO THAT OF ANGELS, SO
IN BECOMING HUMAN JESUS SHARES
IN THIS SUPERIORITY (ULTIMATELY,
ANGELS ARE NOT SUPERIOR TO HUMANS)
AT
MAN
- (2) BY BECOMING HUMAN, JESUS IS ABLE
TO LEAD HUMANS BACK TO THEIR
ORIGINAL DESTINY, WHICH THEY HAVE
LOST (NOT POSSIBLE FOR ANGELS)
AT
SAVING

(63)

HEB. 2 (CONT.)

13

ADDRESSES TWO ERRORS:

- ① HUMANS ARE INFERIOR TO ANGELS -
ESP. IN VIEW OF THE SUFFERING,
DEATH, AND HUMILIATION OF HUMAN
EXISTENCE (HIGH VIEW OF HUMANITY
LACKING) (CF. GEN. 1: P. 8)
- ② SALVATION IS POSSIBLE WITHOUT
INCARNATION: SHARING FULLY
IN HUMAN EXISTENCE (SOUND
VIEW OF SALVATION/AIDEMENT
IS LACKING)

(64)

HEB. 3:1-19

11

- ① ARGUMENT - IN FORM OF EX^N - JESUS' SUPERIORITY TO MOSES - [3:1-6a]

- ① A. [EX^N] - CAUSATION - RESULT OF
PRECEDING [XII]

- [ADDRESSES] - BRETHREN - HOLY -
(MEMBERS OF GOD'S FAMILY) (CHARACTER)
[STATUS] HEAVENLY SUMMON (SOURCE)

- [ACTION] - [OBJECT & ROLE]

THINK → JESUS → APOTHE → OF O
CAREFULLY → HIGH CREATION
PRIEST WHOSE WE HAVE
CONFESSED AS CUR

(65)

HEB. 3:1-19 (CONT.)

12

(B)

SUBSTANTIATION - BY

COMPARISON

! CONTRAST - [2-6a] - JESUS ! MOSES

① COMPARISON - [3:2] - CF. 3:5-6a

JESUS

MOSES

FAITHFUL/LOYAL - (CF.) FAITHFUL -

TO APPOINTED
(SOURCE OF
ACTION)

IN GOD'S
HOUSE HOLD
(SPHERE OF
ACTION)

(DOES NOT CANCEL

TO MENTION

MOSES' SIN;

SHOW FULL

APPRECIATION

FOR MOSES'

FIDELITY)

(66)

HEB. 3:1-19 (CONT.)

13

② CONTRAST - [3-6a]

JESUS

(VS.)

MOSES

② DESERVES/HAS
MORE GLORY/

[3:3a]

LESS GLORY/
HONOR

HONOR

- [SUBSTANTIAL] - [3b] - BY CONTRAST

↓

BUILDER OF
HOUSE/HOUSE-
HOLD

↓

(VS) MEMBER/PART OF
HOUSE/HOUSEHOLD

(CF. 1 CHR 17:10-17;
ZECH. 6:12 ff;
EPA. 2:17; 1 P 1:5)

ECCL 5:14

TEMPLE

↓

- [SUBSTANTIAL] - [BY GEN 22]

EVERY HOUSE -

(VI) BUILDER OF
GOD

[CF. 1:1-4]

67

HEB. 3:1-19 (CONT.)

4

Jesus

vs

Moses

(b) FAITHFUL - SON (vs) FAITHFUL - SERVANT

(FULFILLER) ← (WITNESS)

(cf. Dt. 18:15 ff.)

- [5-6a]

DIVINE

IMPALED CONCISE: JESUS SUPERIOR TO MOSES! (WHY THIS EMPHASIS?)

II EXHORTATIONS - w/ CAUSATION/SUBST²

(BASED ON COMPARISON WITH ISRAEL) - cf. MOSES

(A) IDENTIFICATION OF GOD'S HOUSE - [6b]

WE, NOT SOME OTHER GROUP, ARE GOD'S HOUSEHOLD (vs QUR'AN COMMUNITY)

- CONDITION/PROVISION - PERSISTENCE

HOLD FIRM → ASSURANCE, BOLDNESS (cf. 4:16; 10:19) → HOME - BOAST/EXULT

cf. 3:12-6a - "HOUSE"

68

HEB. 3:1-19 (CONT.)

15

(B) EXHORT² → TO GOD'S HOUSEHOLD -

w/ CAUSAT²/SUBST² BY COMPARISON

CONTRAST w/ ISRAELITES - [7-19]

① Ex² & SUBST² - [7-11]

② Ex² - [7-9]

- RESULT OF PRECED² → 6a

- COMPARATIVE - USE OF PR. 9⁵

- AS HEBY SPIRIT SAYS

- (AS ISRAELITES)

- TIME - FOR NEED² Ex² - "TODAY" (cf. 3:13; 4:7)

[3:7-9]

- EX² PROPER - NEGATIVE - DO

NOT HARDEN

- AS → PERS²

COMPARISON

HEARTS (CARDIOSCLEROSIS) → TESTIM

69

HEB. 3:1-19 (CONT.)

16

Exⁿ -

3:10-11

b

- RESULT OF ISRAELITES' SIN -

SUBSTⁿ BY CAUSAL COMPARISON

JUDGMENT - GOD

PROVOKED

WORTHY

(IMPLIED: THE SAME WILL HAPPEN TO YOU, WHICH IS THE REASON FOR HEEDING MY EXⁿ)

2

Exⁿ BY CONTRAST -

W/COMPARATIVE

SUBSTⁿ - 12-14

a

NEG. EXⁿ - IMPLIED - 3:12 (AVOID)

ACTION - WATCH OUT - VIGILANCE

TO PREVENT SIN (PRET. IMPV.)

ADDRESSES - BRETHREN (MEMBERS OF HOUSEHOLD)

70

HEB. 3:1-19 (CONT.)

17

PURPOSE - INCLUDE RE AFFIRMATION -

(ANY OF YOU)

CAUSE OF APOSTASY - ENL.

UNBELIEVING HEART

(ESSENCE)

RESULT - FACT OF APOSTASY -

SEPARATION/DEPARTURE

DIRECT OF APOSTASY - THE

LIVING GOD

b

POS. EXⁿ - ADDNOTE - 3:13

CONTRAST

("BUT")

ACTION - MUTUAL - ADMONISH

ONE ANOTHER (PRES. IMPV.)

FREQUENCY OF ACTION - EVERY DAY

OPPORTUNITY/INTERVEN - WHILE - "TODAY"

HEB. 3:18

71

HEB. 3:1-19 (cont.)

8

- PURPOSE OF ACTION

- SCOPE - NONE OF YOU

- PROCESS - HARDENED (cf. 2:8)

- MEANS - DELUSION CAUSED BY SIN

(cf. ISRAELITES)

③ SUBSTANTIATION - FOR BOTH ENDS.

[14-19]

- SUBSTⁿ FOR 12-13: - [14-15]

FACT/ACTION

- EXPERIENCE - WE SHARE CHAST

- CONDITION (cf. 6b) - IF:

- ACTION - HOLD FAST/FIRM (PERSISTENCE) (cf. 6b)

- OBJECT OF ACTION - OUR

ORIGINAL ASSURANCE

72

HEB. 3:1-19 (cont.)

14

- EXTENT OF ACTION - TO THE VERY END!

VERY END!

- TIME OF ACTION - WHILE IT IS

"TODAY" - OPPORTUNITY

- SUBSTⁿ FOR CONTR. STATEMENTS

OF VL. 14-15 - [16-19] -

COMPARISON W/ ISRAELITES'

EXPERIENCE

- WHO? (IDENTITY) - HEARD,

ALL WHO LEFT EGYPT UNDER

Moses' LEADERSHIP,

- WHY? (CAUSE/REASON) - REBELLED

SINNERS, DISOBEDIENT

- WHAT? (RESULT - IMPACT) - GOD

DEFEATED REBELS EFF. NO RES.

Provoked, bodiless, no rest

73

HEB. 3:1-19 (cont.)

10

PARAPHRASE OF 3:16-19:

THE REASON YOU^{ARE} TO REVERSE
 TO THE END IN ORDER TO SHARE
 CHRIST AND ALL HE MAKES POSSIBLE →
 IS THAT WHAT HAPPENED TO
 THE ISRAELITES CAN HAPPEN
 TO YOU: THEY WERE DELIVERED
 FROM EGYPT, BUT THEIR CONFIDENCE
 IN GOD WAVERED, WITH THE
 RESULT THAT THEY REBELLED
 AGAINST HIM AND WERE CON-
 SEQUENTLY DESTROYED BY HIM.

TWO MAIN EMPHASES OF CH 3:

① APOSTASY IS POSSIBLE (AS WAS TRUE OF ISRAEL)

② APOSTASY IS AVOIDABLE (IF WE FOLLOW

A DIFFERENT COURSE FROM ISRAEL'S)

74

HEB. 4

1

I [4:1-10]

A [Ex 2]

- RESULT OF WHAT PRECEDES
(THEREFORE = CAUSATION) - [4:1]

- TIME/OPPORTUNITY - WHILE PROMISE OF
OF/FOR ACTION REST REMAINS

- ACTION - LET US FEAR/BE CAREFUL/BE
ON OUR GUARD

- PURPOSE OF
ACTION - IN ORDER THAT NONE OF YOU
BE DECEIVED/EVEN APPEAR
TO HAVE FAILED TO REACH
GOD'S REST

"REST"

CONTAINS TWO BASIC ELEMENTS EMPHASIS
ED IN CHAPTER: (WHY?)

① HE BRENS, LIKE ISRAELITES, DO HAVE
GOD'S REST AVAILABLE TO THEM

② HE BRENS, LIKE ISRAELITES, CAN FAIL
TO REACH IT BY UNBELIEF

75

HEB. 4 (CONT.)

12

③ SUBSTANCE OF EX² - OF TWO ELEMENTS

IN V. 1 - [4:2-10]

① [4:2-3a] - SUPPORT FOR THESIS THAT THE FAILURE TO REALIZE GOD'S REST WAS DUE TO UNBELIEF/UNFAITH, AND THAT FAITH MAKES POSSIBLE ENTERING GOD'S REST

② PAST-HISTORICAL SUPPORT - [4:2] BASED ON COMPARISON ("JUST AS"), CONTRACT ("BUT"), & SUBST² ("BECAUSE")

REASON FOR FAILURE TO ENTER REST (PARAPHRASE: THE REASON WHY I SAY THAT WE NEED TO BE ON OUR GUARD TO AVOID FAILING TO REACH THE REST OF GOD → IS

REST

NOTE ALTERNATE

MOVE MENT BETWEEN PRESENT & PAST

76

HEB. 4 (CONT.)

13

THEY: IT IS AS NECESSARY FOR US, AS IT WAS FOR THEM, TO BE SO FULLY PERSUADED OF WHAT WE HEAR THAT WE ACT ON IT (BELIEVE) (DID NOT MIX/JOIN FAITH WITH HEARING)

⑥ PAST-HISTORICAL/EXPERIENTIAL

SUPPORT FOR ASSERTION THAT FAITH MAKES POSSIBLE REACHING GOD'S REST (V. 2) - [4:3a] - WE WHO HAVE BELIEVED ARE EXPERIENCING GOD'S REST / CAN ENTER GOD'S REST

② [4:3b-10] - LEADS TO ISSUE AS TO WHETHER THE REST OF GOD IS STILL AVAILABLE IF NOT, THEN FAITH/UNBELIEF ARE IMMATERIAL! (OR IS CONTINUING TO

EXISTENCE

OF

REST

(AVAILABLE-
RILITY)

SUPPORT REASON FOR FAILING TO ENTER REST, AT LEAST IN 4:3b-
QUOTES PT. 95 IN CONTEXT OF WHAT

"WE"

"THEY"

Y

97

HEB. 4 (CONT.)

4

98

2) REASONS FOR BELIEVING THE ON-GOING EXISTENCE OF GOD'S REST -

4:3 b(c) - 4:8

1) PS. 95 - USE OF FUTURE TENSE (VS)

THE PAST TENSE - REST CONTINUES,

4:3b,5

BUT ISRAELITES WILL NEVER ENTER IT BEC. OF THEIR UNBELIEF

2) GEN. 2:2 - THE SABBATH REST OF

GOD WHICH FOLLOWED CREATION

AND IS STILL CONTINUING - (EX. 20:11)

4:3c,4

(SIGNIFICANCE? - CONFIDENCE THAT CREATION WAS FIRMSTED)

3) CONCLUSION - AND THIRD REASON FOR BELIEVING THAT GOD'S REST CONTINUES TO EXIST - PS. 95

SAVS "TODAY" - IN NAME OF DAVID AFTER THE CONQUEST

4:6-8

GOD RESTED ON SEVENTH DAY OF CREATION - (GEN. 2) - BEGINNING OF REST OF GOD & BASIS FOR SABBATH REST (EX. 20) (4:3,4)

GOD REMAINS

HEB. 4:6 - THE REST OF

REST OF CANAAN NOT EXPERIENCED BY ISRAELITES DELIVERED FROM EGYPT (NUM. 13-14 ff.) (CF. PS. 95) (4:3,5,6,8) - ALSO PROVIDE "REST" FOR NEW GEN. (4:8) - TRUE REST STILL "TODAY" (4:1,2,3,7,8,9) IN CANAAN NOT REALIZED BECAUSE IT REMAINS, AND WAS TO BE OFFERED CONTINUED BECAUSE IT REMAINS, ∴ GOD'S REST

79

HEB. 4 (cont.)

5

- SUPPORTING REASON (SUBTS) -

THE REASON WHY I SAY THAT DAVID'S USE OF "TODAY" WITH REGARD TO ENTERING GOD'S REST —————> YEARS

IMPL: NT LATER THAN THE CONQUEST → "JESUS" SUPERIOR IS THAT IF JOSHUA HAD PROMISED TO OT "JESUS" WOULD REST IN THE CONQUEST (JOSHUA = YAHWEH OF THE LAND OF CANAAN, SAVES) GOD WOULD NOT HAVE SPOKEN LATER TH ROUGH DAY OF REST! (WOULD NOT HAVE OFFERED IN PT. 95 AND THEN OPPORTUNITY FOR REST!) - [4:8]

(2) GOD'S REST EXISTS BUT FAITH IS IRRELEVANT

COUNTERS TWO POSSIBLE ARGUMENTS:

(1) GOD'S REST NO LONGER EXISTS

80

HEB. 4 (cont.)

6

(b) FINAL CONCLUSION - CAUSATION - THE RE

REMAINS A SABBATH REST FOR THE PEOPLE OF GOD - [4:9] - WITH SUBSTY CLARE IN [4:10] - BY COMPARISON: ↓

- THE REASON WHY I HAVE DESCRIBED THE REST OF GOD AS A SABBATH REST → IS THAT IT IS ESSENTIALLY THE SAME AS GOD'S REST AFTER CREATION, NAMELY, CEASING FROM ONE'S LABORS (HOW?)

[COUNTERS ARGUMENT THAT THE REST OF GOD INVOLVED THE REST OF CANAAN (CF JOSHUA 1:13) - ∴ EITHER IT IS NO LONGER AVAILABLE, OR, IF IT IS, IT INVOLVES THE RECONQUEST OF THE LAND OF CANAAN - (2d) CONCEPT THAT

81

HE R. 4 (CONT.)

7

[FOLLOWS TWO MAIN LINES OF REASONING BY WAY OF SEPARATING THE "REST OF GOD" FROM POSSESSION OF THE LAND OF CANAAN:]

(1) [GEN. 2:2, EX. 20:11] - GOD'S REST

ORIGINATED AFTER CREATION AND WAS OFFERED PRIOR TO THE CONQUEST OF CANAAN - IT IS ∴ UNIVERSAL & SPIRITUAL, AND ULTIMATELY SEPARABLE FROM THE "REST OF CANAAN."

(2) [PT. 95] - IN THE "TODAY" OF THE

PSALM IT IS OFFERED AGAIN NOT ONLY AFTER THE GEN^d OF THE EXODUS FAILED TO ENTER CANAAN (CF. NUM. 13-14), BUT EVEN AFTER THE SUBSEQUENT GENERATION ENTERED CANAAN ON THE BASIS OF THE LEADERSHIP OF JOSHUA. 7

82

HE R. 4 (CONT.)

8

II

[4:11-13] -

[EX^d] -

RESULT OF PRECEDING

(CAUS^d) - w/ PURPOSE (INST^d) &

FURTHER SUBST^d BY CONTRAST

(A)

[EX^d PROPER] -

LET US MAKE EVERY

EFFORT/DO OUR VERY BEST/EXHAUST OURSELVES TO EXPERIENCE THE REST OF GOD FOR OURSELVES - [4:11a]

(B)

[PURPOSE]

(IMPLIED SUBST^d) - SO THAT

(SCOPE) NONE OF US MAY FALL BY FOLLOWING THE EXAMPLE OF THE DISOBEDIENT ISRAELITES (COMPARISON) - [4:11b]

(C)

[SUBST^d] -

NATURE OF WORD OF

GOD, WHICH HAS BEEN QUOTED (GEN. PT. 95, ETC.) AND WHICH CAUSE/GUARANTEE SHOULD BE TAKEN SERIOUSLY - AND THE NATURE OF GOD HIMSELF

[4:12-13]

83

HEB. 4 (cont.)

19

NOTE:

GOD AND HIS WORD ARE

WORD -

INDIVISIBLE!

- FULL OF LIFE & POWER/ENERGY

(VITAL, POWERFUL, EFFECTUAL)

4:12

- SHARP PIERCING/PENETRATING,
DISCERNING/DETECTING/EXPOSING

(PROBING, REVELATORY;

BRINGS TO LIGHT THE INNER-
MOST RECESSES OF OUR HEARTS;
HEARTS)

GOD -

ALL-KNOWING, ALL-SEEING

4:13

NEGATIVE -

SCOPE/UNIVERSAL -

NO CREATED THING ESCAPES
HIS SCRUTINY [13a]

CONTRAST

(WHY THESE
EMPHASIS?)

POSITIVE -

SCOPE/UNIVERSAL - ALL

ARE MARKED AND COMPLETELY CONSUMED

84

HEB. 4 (cont.)

20

III

4:14-16

EX²⁹

- W/ CAUSE/SUBST²

[HIGH PRIESTHOOD
OF JESUS - GREAT]

A 4:14-15

1 EX²⁹ - 4:14

- RESULT OF PRECEDING

CAUSES (CAUSE) (cf. 2:17-18; 3:1) -

(HOW RELATED TO EX²⁹ RE "REST
OF GOD"?)

- CAUSE -

SINCE THEREFORE WE HAVE

A GREAT HIGH PRIEST [14a] -

DESCRIPTION -

SUPPORT/QUALITIES

GREATEST: HEAVENLY, TRANS

CENDENT; DEITY (SON OF GOD)

↓

- RESULT -

EX²⁹

- LET US NEVER STOP

TRUSTING HIM - [14b]

2

- SUBST² -

FURTHER SUPPORT FOR

DESCRIBING THE GREAT HIGH PRIEST

our god → includes us!

85

HEB. 4 (cont.)

11

AND FOR VIRGING FIRM CONFIDENCE
IN HIM - BY CONTRACTS [15]

- NOT UNSYMPATHETIC/VOLUNTARY

SYMPATHETIC: RE OUR WEAKNESSES - BUT
UNDEIRIT^e SYMPATHETIC BEC. HE SHARED
BY INCARN^a IN EVERY RESPECT (INCLUDING)
OUR TEMPT^{ns} (NEG/POS)

SINLESS - SINLESS

③ [4:16] - [EX²] - [W/PURPOSE] (IMMUTABLE)

SUBST²) - (cf. 3:1; 3:6) -

- [EX²] - [RESULT] OF PRECED² -

LET US THEN WITH ASSURANCE
BOLDNESS CONTINUE COMING
TO THE THRONE OF GOD
UNDEIRITED FAVOR - [16a]

86

HEB. 4 (cont.)

12

- PURPOSE (INT^s) - THAT WE MAY RECEIVE
MERCY FOR OUR FAILURES AND THE
GRACE TO HELP IN OUR NEEDS
(GEN²) - [16b]

(87)

HEB. 4 (CONT.)

113

WHAT IS THE "REST OF GOD"?

(SYNTHESIS: INC. CH. 3)

I. VIEWS OF "REST OF GOD" AS
PRESENT

(A) SETTLED/PEACEFUL LIFE IN
CANAAN (RECONQUEST OF LAND)-
ESP. FOR JEWS (cf JOSHUA)

(B) PEACE BASED ON CONFIDENCE/
ASSURED ACCESS TO GOD BY
FAITH IN THE HIGHLY ABILITY
WORK OF CHRIST (3:1, 6, 12-14;
4:9-16)

(C) CESTATION FROM SELF-STRIVING
BY FAITH IN GOD'S GRACIOUS
PROVISION (4:9-11)

(88)

HEB. 4 (CONT.)

114

(D) SPIRITUAL REST/PEACE WHICH
COMES FROM TOTAL SURRENDER
TO CHRIST AND VICTORY OVER
THE SELF-LIFE (ENTIRE SANC^{TY})
"SECOND REST"

II. VIEW OF "REST OF GOD" AS FUTURE-
REALIZED IN HEAVEN, WHEN
EARTHLY SERVICE HAS BEEN
COMPLETED.

(PERSONAL PREFERENCE OF
MEANING IN CONTEXT: I, R, C -
THOUGH MOST OF THE ONES
ARE RELATED ULTIMATELY TO
THE "REST OF GOD")

89

HEB. 3-4 (cont)

19a

TWO MAJOR ISSUES OF HEB. 3-4:

- ① DOES THE PROMISED "REST OF GOD" REMAIN AS A POSSIBILITY FOR THE PEOPLE OF GOD?
- ② IS IT POSSIBLE TO FAIL TO REALIZE THAT REST THROUGH UNBELIEF?

AFFIRMATIVE ANSWERS
ARE GIVEN IN BOTH CASES!

90

HEB. 3-4 (cont) - SYNTHESIS:

115

TWO EMPHASES: - BY USE OF PT. 9.5 (AND
SABBATH REST OF GOD AT CREATION)

- ① CH. 3 - AVOID THE UNBELIEF & THE CARDIO-SACRONS OF THE ISRAELITES AND THE CONSEQUENT JUDGMENT, BECAUSE IT WAS THE LACK OF FAITH & THE HARDENING OF THEIR HEARTS WHICH CAUSED THEIR FAILURE TO ENTER GOD'S REST. (NEGATIVE)
- ② CH. 4 - THE REST OF GOD REMAINS OPEN, AND IT MAY BE REALIZED BY THE FAITH/CONFIDENCE WHICH THE ISRAELITES LACKED. (POSITIVE)

(91)

HEB. 3-4 (cont.)

15a

IMPLICATION RE OLD COV. PROMISE
OF "LAND" TO DESCENDANTS OF ABRAHAM

① THE DESCENDANTS OF AB. ARE ULTIMATELY
UNDERSTOOD IN SPIRITUAL RATHER THAN
IN PHYSICAL TERMS (cf. GEN. 17; GAL. 3;
ROM. 4)

② THE LAND WAS A PHYSICAL, TEMPORARY
MEANS FOR ACHIEVING REST UNDER
THE PREPARATORY AND INFERIOR OLD
COV. - ITS PURPOSE IS ULTIMATELY
REALIZED IN THE SPIRITUAL REST
OF GOD - THERE IS NO MENTION OF THE
RETURN OF THE LAND BY JESUS, OR
THE BREW, OR ANY OTHER PART OF
THE NT - ITS ULTIMATE FULFILLMENT IS
THE "ABRAHAMIC PROMISE" OF GEN. 12

43

Heb. 5:1-10 (Gen. 1)

APHONIC HIGH PRESENCE

5:2

RESULTANT

CHARACTER/ATTITUDE/HABIT

(BEAR PATIENTLY/

DEAL SYMPATHETICALLY)

↓

EFFECT OF ACTIONS

(LEAD ASTRAY THROUGH

IGNORANCE/IGNORANT & STRAYING)

5:5] - [SUBSTⁿ] - PRONE

TO HUMAN WEAKNESS (SIN?)

5:3] - [RESULT/CAUSE] - w/

[COMPARISON]

OFFER SAC. FOR OWN

SIN - AT WILL AS SIN

OF PEOPLE (cf. LEWIS)

2

CF

[Tst or 'Moral' PRISTINE]

(KING/PRINCE)

[CONTRAST] APPR

ORDER OF MEL-CHIZEDEK (cf)

AARON) - (cf. CH. 7) - cf. 5:10

5:7ff.] -

5:7 - TIME OF ACTION

ACTION - KING

OBJECT - ACTION (CHARACTER)

↓
RESULT OF ACTION

5:8] - STATUS - SUN

(CONTRAST)

↓

94

Heb. 5:1-10 (Gen. 1)

APHONIC HIGH PRESENT

MOOD

CF

[Tst or 'Moral' PRESENT]

1) MAIN POINT OF 5:1-3:

HUMAN SYMPATHY - TO BE PRESENT HUMAN BEINGS BEFORE GOD

5:4] - DIVINE CALL/APPEAL -

AGENT (CONTRAST/

COMPARISON) - NOT SELF-PARTIAL

SECOND MAIN POINT:

TO REPRESENT GOD

BEFORE HUMAN

BEINGS

CHIASM

5:10] - RECURRENCE

RETURNS TO DIV. APPR. OF 5:5-6.

AS A RESULT OF

SHARE HUMAN

GENUINELY/FULLY EXPERIENCE AS

SINNERS ← HE DID

RESULTS: 5:9

- FULL QUALITY CHARACTER - SOURCE OF:

KIND OF SAC

(cf. CH. 2)

ACTION - LEAD TO ACTION

MEANS - THROUGH SURF

95

HEB. 5:1-10 (cont.)

4

NOTE FIG:

① JESUS CHRIST IS SHOWN TO MEET THE TWO ESSENTIAL QUALITIES OF THE HIGH PRIESTHOOD:

- DIVINE APPOINTMENT (TREATED -
- HUMAN SYMPATHY (CRISTM)

IS ABLE THEREFORE TO PERFORM THE TWO ESSENTIAL FUNCTIONS OF HIGH PRIEST: - REPRESENT GOD BEFORE HUMAN BEINGS

- REPRESENT HUMAN BEINGS BEFORE GOD

② EMPHASIS ON INCARNATION RATHER THAN ON BEING (SON) - AS BASIS FOR QUALIFICATION (RELATION TO FATHER)

96

HEB. 5:1-10 (cont.)

5

HIGH PRIESTLY APPT. THE RESULT OF THE INCARNATION!

③ BEGINS TO SUGGEST DIFFERENCES OR PROBLEMS OF COMPARISON - SOME IMPLICIT:

- SON (OF) NON-SON

- SILENT - (VS) SINGERS - DID NOT SAC. FOR THEMSELVES. OF FATHER SAC. FOR HIMSELF

- ORDER OF (VS) ORDER OF MELCHIZEDEK AARON (KING/PRIEST) (PRIEST ONLY) (TRIBE OF LEVI) (TRIBE OF LEVI)

97

Math. S: 11-1: 1961

OVERALL STRUCTURE:

I.

PROBLEM: PROBLEM - [S: 11-19]

↓ CAUSATION

II.

EXHA: SUBST: SOLUTION - [6: 1-20]

LAW OF INTERROGATION -

W/ CONTRAST & SUBSTANCE

[S: 11-19] - PROBLEM-BY CONTRAST

ARE-NEED: (V) GOES TO RE-NEED:

- SLOW TO GRASP

SPIRITUAL TRUTH

- NEED TO BE

- TEACHER

TAUGHT AGAIN -

ARCS OF GOD'S

REVELATION

6

98

Math. S: 11-1: 1961

NEED MILE -

INEXPERIENCED

IN MESSAGE OF

RICH TEACHER -

CALCULATED

(V)

NATURE/FUEL -

GRUPE - SCULPT

FOOD - THE AGE

PRACTICE: MORE

FACTORIES WITH

TRAINED TO

DISSEMINATE

FROM WIFE

DIFFERENCE BET. MORAL INFAMY

AND ABNORMAL INFAMY:

SPIRITUAL RETARDATION!

12

99

Wes. B. S. 11-1 (1964/1965)

18

① [S. 11] - BASIC PROBLEM/NEED: REASON

② [11a] - ASSERTION - RE DISCERNMENT

- SUBJECT OF DISC. - (cf. S. 10)

- SCOPE/EXTENT OF DISC.

- CHARACTER/DIFFICULTY OF DISC.

③ [11b] - SUBJECT - REASON FOR DIFFICULTY

OF UNDERST. DISC.

④ [S. 12-14] - SUBJECTS OF ASSERTION

⑤ [12] - REASON FOR V. 11 - CONTRAST

⑥ [13-14] - REASON FOR V. 12 - CONTRAST

(COULD ENGAGE IN MORE

DETAILED ANALYSIS -

cf. S. 11)

100

Wes. B. S. 12-6 (1964/1965)

19

① [6:1-20] - EXE. - RESULT OF PROCESSING -

W/ SUBSTANTIVE

② [6:1-3] - EXE. - BY CONTRAST : POSITIVE

③ [6:1a] - POSITIVE

GET PART ELEMENTARY THINGS OF CONTRAST FORWARDED TO NATURALITY

④ [1b-2] - NOT - LAYING OVER APO

NEGATIVE -

OVER AGAIN THE FOUNDATIONS THUS: PERHAPS TAKEN AWAY

- REPRESENTS : FAMILY (INITIAL REQUIREMENT OF X²)

- RAPIDITY/ABILITIES : LAYING ON OF HAND (SACRAMENT)

- REUSE : PROF. (FAMIL. ELEMENT)

NOT ANTI-THESIS OF CHRISTIANITY

(101)

HEB. 5:11-6:20 (continued)

70

(102)

HEB. 5:11-6:20 (continued)

111

[6:3] - PROBABLE PARALLELISM - TWO

POSSIBLE MEANING:

- EXPERIENCE - READER WILL

HEED ADVICE OF 6:1-2.

- LITERARILY - AUTHOR WILL PROCEED

TO DISCUSS MORE PROFOUND
MATTERS

IN ANY CASE - ASSERTION OF

DETERMINATION - WITH DIVINE

CONVICTION!

[B] [6:4-20] - SUBSTANTIAL

① [6:4-8] - SOLEMN WARNING! - DANGER

OF APOSTASY!

② [6:4-6] - STATEMENT OF TRUTH RE

APOSTASY - IMPOSSIBILITY OF

RECONCILIATION (HYPERBOLIC?)

- [4-5] - REC. OF THE PRIVILEGES

EXPERIENCES OF THE PRE-

APOSTATE STATE:

- ILLUMINATION

- EXPERIENCE OF ENLIGHTEN-

MENT FROM HEAVEN - FOR-

GIVENESS, ETC.

- SHARING OF THE VERY HOLY

SPIRIT OF GOD/CORRUPT

- EXPERIENCES OF GOOD/BELIE-

THFULNESS OF GOD

HOWEVER AND THE PENALTY

FUL. ACTS/RESPONSES OF

THE NEW AGE/ETERNAL

WORD

- [6] - REC. OF THE MEANING OF

APOSTASY

103

Heb. 5:12 - (C. 2nd Century)

12

- NATURE OF APOSTASY -

FALLING AWAY FROM THE
HIGH PRIVILEGES YOU EX-
PERIENCED AS CHRISTIAN

- IMPLICATIONS OF APOSTASY
(MATTER REASONS) - CONCEP-

SON OF GOD:

- PARENTAGE IN THE
CAUCASIAN OF GREAT
- PUT HIM TO OPEN
SHAME / DISGRACE

TWO MAIN TRUTHS:

① THE POSIBILITY OF APOSTASY
(cf. 5:11-12; Acts 2:1-4; Mk. 3-4)

② THE IRREVOCABILITY OF APOSTASY
(cf. 3:11-16-17; 4:1-3)

104

Heb. 5:11 - (C. 2nd Century)

13

TWO MAIN DANGERS CONCERNING
THIS WARNING (C.F. PROCD):

① OVERLY MINIMIZE
② UNDULY EXAGGERATE

ADD TO APOSTASY: SPIRITUAL
GROWTH / MATURE (vs. PERSECUTION
SPIRITUAL INFANCY - cf. 5:11-14;
6:1-3)

↑
⑥ [6:7-8] - ANALOGY OF LAND - BY
[CONTRAST AND CAUSATION]
[SUBTLY]

(COMPARE ISSUE: REALIZATION
NON-REALIZATION OF GOD'S
PURPOSE!)

Heb. 11:1-12:13

14

② [6:9-20] - HOPEFUL ENCOURAGEMENT

EXPECTATION (CONTRAST)

② [6:9-12] - ASSERTION - RE AUTHOR AND THESE WHO TRUST HIM

[6:9-16] - CONFIDENCE - WE FEEL

SURE OF BETTER THINGS WHEN

ACCOMPLISH TASKS (cf. 6:8;

6:4-6; 5:11-14, etc.) - [6:9]

↑
- [SUBST²] - CHARACTER OF

GOD - RICHIOUS REMEM-

BRANCE - OF WORDS

LOVE (PAST
PRESENT - [6:16])

- [6:11-12] - DESIRE -

- SCOPE - EACH OF YOU

Heb. 11:1-12:13

15

- AGNOM COMPARISON - SHOW

SAME PRINCIPLE IN REGARDING
THE FULL ASSURANCE/

CONVICTION/POSSESSION OF

YOUR HOPE UNTIL THE END

↑
- PURPOSE OF ACTION [INST²] -

By CONTRAST

- NEGATIVE - NOT BE CARE-

LESS, LAZY, DISOBTEDIENT

(cf. 5:11-14)

- POSITIVE - FOLLOW THE

EXAMPLE OF THOSE

WHO THROUGH FAITH

AND LONG-SUFFERING

ENDURANCE INHERIT

THE PROMISE

COMPARISON

107

Heb. 5:11-1:20 (continued)

16

(b) [6:13-20] - [SUBSTⁿ] - BY [PARTⁿ],

[COMPARISON], AND [M: CORRELATION]

NOTE LINKS BET. 6:13-20 AND

PRECEDING:

- CHARACTER OF GED - CF 6:17-18 w/

6:10

- HUMAN EXAMPLES - CF. 6:13-15
(ABRAHAM) w/ 6:11-12.

- HE RE (CF. 6:16-19 w/ 6:10)

- PATIENT ENDURANCE (CF. 6:15 w/
6:12)

- INHERIT, HEIRS. (CF. 6:17 w/ 6:12)

- PROMISES (CF. 6:13, 17 w/ 6:12)

ETC.

108

Heb. 5:11 - 6:20 (continued)

17

- [6:13-15] - RECOUNT OF ABRAHAM'S

HISTORY. (CF. GEN. 22:16-18.)

- [6:16-18] - MADE A PROMISE -

THEN SWORE/TEKED AN

OATH - [6:13-14] - [CASE]

(DIVINE ACT)

- ^{ABRAHAM} [6:16-18] - [EFFECT] - HUMAN

REACTION + RESULT -

PATIENTLY ENDURED

↓

OBTAINED THE PROMISE

[6:15]

- [6:16-18] - INFERENCES FROM

AB'S HISTORY BASED ON

[COMPARISON] BET. AB'S &

GEN. - w/ PROMISE

6:16-18 REFRASE - SWEAK - CE - God -

By someone so/na - DESIRABLE /
GREATER THAN THE INTERMEDIATE
THEMSELVES WAY ACCOMPLISH -
(ACCOMPLISH) OATH

↓
CONFESSIONS -
SUGGESTION OATH IS
CONSIDERED A
CONTRADICTION THAT
ENDS ALL DISPUTES
(FINES)
- PURPOSE -
- CHAR. OF God.
- HUMAN DESIRE /
(HEAVEN) HEIRS OF
OF PROMISE
(PROMISE)

TWO BASES FOR GOD'S PROMISES:

DOUBLE 1) GOD'S PROMISE ITSELF - WEAK OF
GOD / GOD

CONFIRMATION 2) OATH

PURPOSE - GOD'S PURPOSES UNCHANGING AND
GOOD IS TRUST RELIABLE TRUSTWORTHY

6:19-20 - FOR THE REASON -

(IN ADDITION TO THE CHARACTER
OF GOD AND THE RESPONSE OF
ABRAHAM): THE HOPE THAT
IS GROUNDED IN DEITY, WHO
IS OUR HIGH PRIESTLY FORER-
RUNNER INTO THE HEAVENS
WHO OF HIS OWN ACCORD
FORGIVES OURS A SIN AND
STAND FAST ANCHOR FOR THE
SOUL!

IF AB. SEIZED THE MORE WITH GOD

GAVE HIM AND PROMISES FULFILLED BET.
THE TRUSTED GOD, WE HAVE ALL THE MORE
REASON FOR BELIEVING IN HIM. IN ADDITION
TO BEING THE HEIR OF THE SAID PROMISES
THE SAID GOD WHO HAS A SIN AND STAND
FAST ANCHOR IN THE HEAVENS

(110)

HEB. 5:10-6:9 (cont)

20

PARAPHRASE / SUMMARY OF 6:9-20

THE REASON WHY YOU SHOULD FOLLOW THOSE, LIKE ABRAHAM, WHO THROUGH FAITH & PATIENT ENDURANCE WHERET

THE PROMISED - IS THAT, LIKE ABRAHAM,

WE TOO HAVE A COMPLETELY RELIABLE AND TRUSTWORTHY GOD WHO NOT ONLY

GAVE HIS PROMISES WORD, BUT ALSO

SUPPLIES AND OBTAIN BY HIS OWN BEING

TO SHOW THE UNCHANGEABLE FIDELITY

AND TRUTHFULNESS; AND IN ADDITION

WE HAVE TESTIMONY, WHOSE MERE PRESENCE

A SURE / SURE AND STEADFAST / FIRM

ANCHOR FOR THE SOUL, SINCE HE IS OUR

ETERNAL H. P. AND FATHERLY LORD

WE WILL FOLLOW INTO THE HEAVENLY HOPE OF HOLES

(112)

HEB. 1:4-4:16 (cont)

21

THE SUPERIORITY OF JESUS' REASON

(AT THE END / END)

① SUPERIOR TO ANGELS (1:4-2:1)

② SUPERIOR TO MOSES / TORAH

(3:1-4:13) (16)

③ SUPERIOR TO OTHER HIGH

PRIESTS (4:14-16)

113

HEB. 7

1

MAYOR LAW IN CH. 7: REC. LE CONTRAST

T:1 ff. - [SUBSTY] - OF 6:20 (cf. 5:10) - THE

REASON WHY RS. 116 INDICATES THAT
JESUS WAS APPOINTED A HIGH PRIEST
AFTER THE ORDER OF MELCH - IS THAT
MELCH. HAS MORE CHARACTERISTICS
WHICH T. RESSEMBLED AND WHEN
MAKE HIM A SUPERIOR HIGH PRIEST,
MEDIATOR OF THE PAID OF A
BETTER MODEL/COV. IN CONTRAST TO
THE INFERIOR LITURGICAL PRIESTHOOD
AND LEVY/OLO COV.

(I) T:1-10 - SUPERIORITY OF MELCH. 12. ENK,

THE TYPE OF CHRIS. TO ABRAHAM
AND TO THE LEVITICAL PRIEST, WHO
AND HIS DESCENDANTS

114

HEB. 7 (CONT)

12-1

(A) T:1-3 - CHARACTERISTICS OF MELCH.

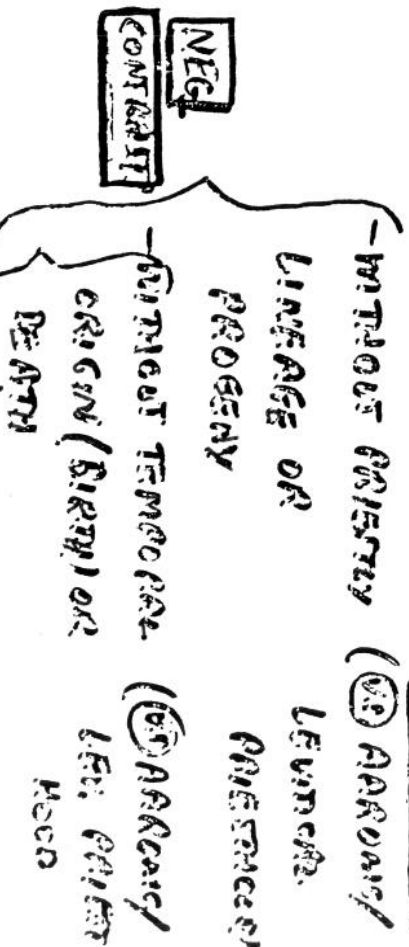
3. RESSEMBLANCE TO THE SOURCE
(cf. GEN. 14:18-20)

① 1-2a - MELCH'S HISTORY RECOUNTED

② 2b-3 - MELCH'S HISTORY INTERPRETED

(a) KINGLY ROLE - RIGHTEOUSNESS
(cf. ISAIAH) - PEACE

(b) PRIESTLY ROLE - by CONTRAST & COMPARISON



115

Lev. 24:10-16

3

① 7:4-11 - GREATNESS / SUPERIORITY OF
 MELCH. BY CONTRAST TO ABRAHAM
 AND TO HIS DESCENDANTS,
 AND CONSECURATION OF JESUS, WHO
 HE RESEMBLES

② 7:4-6a - ARGUMENT BASED ON TIME -

PARTIALLY AB. GAVE MELCH. TIME OF
 HIS STUDIES

- THE INTER. (AND ENDING) OF
 TIMES) - [4]

- BASIS FOR TIME - LAW & GEN. 1:1-2:3
[5-6a]

③ 7:6b-7 - ARGUMENT BASED ON Blessing -

MELCH. BLESSED AB. WHO RECEIVED

THE PROMISE

④ 7:8-11 - ARGUMENT BASED ON IMPORTANCE

116

Heb. 10:7-10

4

① 7:9-10 - ARGUMENT BASED ON
TIME - RELATIONSHIP TO AB'S
 TIME ON EARTH OF FAMILY
 See note

NOTE: RECEIVING TIME & GIVING

BLESSING ARE RELATIVE FUNCTIONS

TWO EMPHASIS MEASURES

- 1) JESUS MUST BELONG TO A HIGH
 PRIESTLY ORDER - SATISFIES
 REQUIREMENT BEC. BELONGS TO
 ORDER OF MELCH. (cf. ps. 110) [5:1-10]
- 2) JESUS HIGH PRIESTLY ORDER
 (ORDER OF MELCH.) MUST BE
 SUPERIOR TO THE ANTHONY
 LEVITICAL ORDER - ALSO SATISFIES
 THE REQUIREMENT.

117

Lev. 7 (Contd.)

15

USE OF METACORDED

① VARIOUS VIEWS RE METAC. (Cf. P.E. Hughes)

A COMMENT ON THE PART OF THE HEBREWS, 238-44)

② POWERFUL MESSIAHIC ECCT. DELIVER-
CHIEF OF HEAVENLY HOSTS - COMPARABLE
TO ARCHANGEL MICHAEL - Cf. ZECH. 3:6ff,
6:11 ff. (DEAN SEA SEY)

③ PRIESTHOOD FULFILLED IN COMING OF
CHRIST - UNIVERSAL. BUT PREPARATION
FOR UNCORRUPTED GENESIS (MATTHEW)

④ ONE WHOSE PREVISION OF BREAD AND
WINE FORESHADOWED INSTITUTION OF
EUCARIST (CELEBRANT OF ALTAR, CHRISTOS-
TOM, AUGUSTINE, TERTULIAN, ETC.)

⑤ DIVINE MANIFESTATION OF HOLY SPIRIT
IN ~~THE~~ OF MAN (SOME CYNOSICS)

118

Lev. 7 (Contd.)

16

② AN ANGELIC BRING (DIYANOS)

③ A HOLY MAN AND A PRIEST OF GOD
WHO WAS A TYPE OF CHRIST, WHEREAS
CHRIST WAS THE REALITY UNDER THE
FORESHADOWED (AM PROSELYT)

④ DIVINE BEING EVEN EXISTED THAN
CHRIST (GENERAL THEODOTOS)

⑤ THEOPHANY OR CHRYSTOPHANY (HAPPOLY-
TUS?)

⑥ SIMPLE, PERFECT MAN (DE LAIGUS)

⑦ IDENTICAL W/ SPIRIT, GOD IS GOD OF
NORAH (SOME RABBIANICAL SCHOLARS)

⑧ LEVITICAL PRIEST WHO WAS OBLIVIOUS
THROUGH A.B. AND WAS THE FORT-
RUNNER OF LEVI (SOME RABBIANICAL
SCHOLARS)

(119)

FACTS INVOLVED IN INTERPRETATION

17

(120)

HEAD

8

FACTORS INVOLVED IN INTERPRETATION

FACTORS INVOLVED IN INTERPRETATION

- DOES ONE FOCUS ON THE RECORD RE
MELT, OR MELT OR AS AN HISTORICAL

FIGURE?

- HOW DOES ONE USE ^{above} FIGURES RE

MELT? (NOTE SIGNIFICANCE OF
GEN. CONTEXT, NOT ITS EMPHASIS
ON CELEBRATIONS, REARS ^{person} WIND AND
DEATH)

- DOES ONE FOCUS ON THE ^{order} CONTENT OF
MELT, OR THE BEFORE OF MELT?

- DOES ONE APPROACH MELT ^{symbolically}
LITERALLY OR SYMBOLICALLY
TRADITION?

(UNDETERMINED)

UNDETERMINED

UNDETERMINED

UNDETERMINED

UNDETERMINED

UNDETERMINED

UNDETERMINED

UNDETERMINED

(121)

HEB. 7 (CONT.)

9 "

II

7:11-28 - SUPERIORITY OF JESUS' HIGH PRIESTHOOD

AFTER THE ORDER OF MEL. AND OF THE HOPE!
COVD. WHICH ARE MADE POSSIBLE THROUGH HIM

(TWOFOOLD PROBLEM ADDRESSED:

① HIGH PRIESTHOOD - SINCE THE LEVITICAL HIGH
PRIESTHOOD FOLLOWED THE APPEARANCE OF
MEL., IT FOLLOWS THAT THE FORMER IS SUPERIOR
TO THE LATTER.

② LAW/ORD CONT. - THE LEVITICAL PRIESTHOOD
WAS ESTABLISHED ON THE BASIS OF THE
DIVINELY ORDAINED LAW, WHICH IS SUPREME
AND UNCHANGEABLE.)

A 7:11-19c - AN IMPERFECT LEVITICAL PRIESTHOOD
AND LAW

① III - ARGUMENT BASED ON SEQUENCE! -
THE PROMISEMENT OF A MESSIANIC
HIGH PRIEST AFTER THE ORDER OF MEL.
PRIESTHOOD

(122)

HEB. 7 (CONT.)

10

RATHER THAN AFTER THE AARONIC ORDER
IMPLIES THAT THE AARONIC ORDER WAS
IMPERFECT AND THAT THE ORDER OF MEL. WAS
SUPERIOR - III - (THE RELATION BET. THE
MESSIANIC ORDER AND THE LEVITICAL ORDER
MORE SIGNIFICANT THAN THAT BET. THE LEVITICAL
AND MEL. HIMSELF)

(WHAT IS INVOLVED IN PERFECTION -
ACCOMPLISHING FULLY THE PURPOSE
OF HIGH PRIESTLY MEDIATION?)

- ABILITY TO MAKE POSSIBLE DRAWING
NEAR IN WORSHIP (7:17-OF. 4:16; 6:11-17
19-20; 10:19-20) - FULLIEST ACCESS TO GOD
- FULL CLEANING & REDEMPTION (9:12-19;
10:19, 22)

② 7:12-19 - ARGUMENT BASED ON LAW -
LEVITICAL HIGH PRIESTHOOD AND LAW
ARE INDIVISIBLE, SINCE LEVITICAL HIGH
PRIESTHOOD WAS BASED ON LAW & PRO-

LAW

123

Lev 7

11

MULGATED LAW - A CHANGE IN HIGH PRIESTHOOD
 IMPLIES A CHANGE OF LAW AS WELL, AND INDICATES THE NECESSITY OF THE MOSAIC LAW/COURT. AS WELL AS THE EVOLUTION HOW PRIESTHOOD (GENE) FROM ONE ASPECT OF LAW, NAMELY, THE LEV. A. PRIESTHOOD, TO LAW IN GENL.

112 - SUBSTANTIARY ASSERTION/THESIS:

WHERE THERE IS A CHANGE IN PRIESTHOOD, THERE IS A CHANGE IN LAW AS WELL (CF. "FOR UNDER THE LEV. PRIESTHOOD THE PEOPLE RECEIVED THE LAW-VII")

113-17 - TWO FOLD SUBSTANTIATION:

113-14 - A CHANGE OF PRIESTHOOD MEANS A CHANGE OF TRIBE, AND A CHANGE OF TRIBE MEANS A CHANGE OF LAW - ARGUMENT BASED ON TRIBE

124

Lev 7

12

112 - GENL. STATEMENT - OF THE TRIBE
 114 - SPECIFIC SUBST. - TRIBE OF JUDAH

215-17 - EVEN MORE EVIDENT - CHANGE IN PRIESTHOOD MEANS A CHANGE IN THE PRINCIPLE OF PRIESTHOOD, WHICH INVOLVES A CHANGE IN LAW -

PRINCIPLE OF PRIESTHOOD

115 - ASSERTION/DECLARATION

116 - SUBST. - IN CONTRAST

117 - NOT ACC. TO LEGAL REGULATION IN DIVINE PHYSICAL DESCENT

118 - BUT - BY VIRTUE OF A LIFE WHICH NEVER ENDS (CHARACTER OF LIFE)
 119 - 120 - FOR EVER - 121

125

Heb 7

13

7:18-19a

CONCLUSION (ADVANTAGE) - w/ FURTHER

SUBJECT

118a

OLD COMMANDS IS ADOPTED/INHERITED

TWO VIEWS: FURTHER REVEALS/REVEALS

EARLIER CODE - MODERN LAW

OLD COVT. AT A UNICE

(BROAD/UNLIMITED)

118b-19a

TWO OLD SUBJECTS: substantiation

118b - FOR 18a - BECAUSE THE EARLIER

CODE WAS IMPOTENT & IMPERFECT

GENL.

FOR 18b - BECAUSE THE LAW

DID NOT MAKE POSSIBLE THE COMPLETE ACHIEVEMENT OF GOD'S PURPOSES/MAKES PERFECT (CF. 7:19)

126

Heb 7

14

(NOTE: 7:18-19 ARE TRANSITIONAL VERSES

BASED ON CONTRAST:

ON THE ONE HAND -

IMPERFECT PRIEST -

HAD NO LAW -

INADEQUATE ACCESS

TO GOD - 7:18-19a

(EMPHASIS OF 7:11-19a)

ON THE OTHER HAND -

A BETTER HOPE/

AND BETTER

COVT. AND A BETTER

HIGH PRIEST -

PERFECT - MAKE

POSSIBLE FOR

ACCESS TO GOD -

7:17b - CF. 7:25, 28

28)

7:19b-28

SUPREMACY HOPE/COVT. AND

SUPREMACY HIGH PRIESTHOOD OF CHRIST

7:20-22 - ARGUMENT BASED ON

COVT: PERMANENCY/IMMUTABILITY -

HIGH PRIESTLY ORDER BY CONTRAST - GUARANTEED TO SUCCEED!

127

HEB. 7 (CONT.)

15

- JESUS' HIGH PRIESTHOOD WAS GUARANTEED BY AN OATH (Pb. 1) - INDICATED PERMANENCY - FOR EVER

15 PERMANENCY - FOR EVER

LEV. PRIESTS WHO WERE NOT GUARANTEED BY AN OATH (NEG.) - BECAME PRIESTS BY DIVINE COMMAND, BUT GOD DID NOT SWEAR AN OATH ASSURING IMMUTABILITY

- A PRIESTHOOD BASED ON AN OATH/GUARANTEES ASSURING PERMANENCY IS SUPERIOR TO ONE BASED ON A COMMAND WHICH DOES NOT GUARANTEE PERMANENCY (IMPLIED/UNDERSTOOD)

- THEREFORE, JESUS' HIGH PRIESTHOOD IS SUPERIOR AND THE GUARANTEE/ASSURE OF A BETTER COVENANT (Vf) LAW/OLD COV.)

7:22

128

HEB. 7 (CONT.)

16

HIGH PRIESTLY MINISTRY

2) 7:23-25 - ARGUMENT BASED ON ETERNITY NATURE OF JESUS' HIGH PRIESTHOOD - W/ CONTRAST: SUBSTANTIAL

LEV. PRIESTS NUMEROUS - (EC) TEST - HUMAN

- REC. MORTAL (SUBSTANTIAL) - BECAUSE (HEA.) - PERMANENCY (ONE)

(EPITAPH: NOT ALLOWED TO CONTINUE REC. OF DEATH)

7:23-24 - BEC. - ETERNAL (SUBSTANTIAL)

CAUSE

CONCLUSION (cause/effect) - 7:25 - W/ SUBSTANTIAL

- EFFECT - SAVING POWER AVAILABLE TO THE END FOR THOSE WHO

DRAW NEAR TO GOD THROUGH HIM (RECAUSE/EFFECT/CONDITION + INSTANT) - 25a - ETERNAL INTERCESSOR!

- SUBSTANTIAL - 25b -

129

HEB 2:10-11

129

③ [7:26-28] - ARGUMENT BASED ON NEED:

"IT IS FURTHER" (CE.2.10) - GRAND CLAIM

WHICH BUILDS UPON AND SUBSTANTIATES

WHAT PRECEDES ("FOR" - SUPPORTS

FINANCING THE SUPERIORITY OF IT

HIGH PRIESTHOOD AFTER THE ORDER OF

MEL.), AND ASSIGNS THE FLC.

ARGUMENT RE THE SUPERIORITY OF

THE NEW COV. ON THE BASIS OF WHICH

HE NEGOTIATES/IMPOSES - BY REC. OF

CONSENT

- SUPERIOR IN CHARACTER - [26a]

- TYPICAL CONTR-

- ADDED TO GOD

- HARMLESS

- SPOILER

- SET OFF BY
PR. SYNTHESIS

VS (SIMIL. LIT.

PHIPPS - CE.

27a)

130

HEB 2:10-11

130

- SUPERIOR IN EXALTATION - [26b]

GIVEN PLACE OF

HONOR IN

HEAVENS

VS (CONTRAST)

- SUPERIOR IN OFFERING - [27]

- UNICE FOR

ALL OFFER

(FINAL)

- NOT FOR

HIMSELF

BEFORE

OFFER FOR

PEOPLE

- HIMSELF

(HUMAN-

Divine/
Voluntary)

VS

DAILY, NUMEROUS

(NOT FINAL -

IMMEDIATELY

INEFFECTIVE)

- FOR OWN SIN -

REFUGES FOR THOSE

OF PEOPLE

(CE.5.8)

- (ANIMAL/INVO-

LUNTARY)

(131)

HEB. 7 (cont.)

119

- SUBORDINATE IN APPOINTMENT - [28]

- WORK OF
OATH -

VS. LAW - INFERIOR

SUPERSTITION
LAW

(cf. 7:11-22, esp. 20-22)

- SUPERIOR IN PERSON - [28]

(2)

- DIVINE SON
(cf. 1:1-19)

- HUMAN BEINGS
(cf. 5:1)

- PERFECT/FULLY - IMPERFECT/(MORTAL)
QUALIFIED

(cf. 7:23-25)

FOREVER/ETERNALLY

(cf. 2:16; 5:7)

(132)

HEB. 7 (cont.)

120

SIMILARITY OF FUNCTION (the two
types of the priesthood)
ORDER OF PRIESTS.

133

HEB 5:1-10 & CH. 7

21

I

[5:1-10]

- JESUS, A HIGH PRIEST

AND
QUALITIES

THE ORDER OF MELCH, WELLS THE COMPARISON

OF THE AARONIC/LEVITICAL HIGH PRIEST

HOOD (JESUS IS JUST AS QUALIFIED

AS A LEVITICAL HIGH PRIEST)

II

[24.7]

- IN FACT, JESUS AS A HIGH

PRIEST AFTER THE ORDER OF

MELCH. IS SUPERIOR TO THE

AARONIC/LEVITICAL HIGH PRIESTHOOD

(JESUS IS EVEN MORE QUALIFIED

AS A HIGH PRIEST THAN THE

LEVITES)

134

Superiority of Jesus

1

I.

THE SUPERIORITY OF JESUS' PERSON

(1:4-4:16)

(TO ANGELS & TO MASTERS & TO MACH)

II.

THE SUPERIORITY OF THE ORDER OF

JESUS' HIGH PRIESTHOOD: THE ORDER

OF MELCH. (5:1-7:28)

III.

THE SUPERIORITY OF JESUS' MINISTRY

ACC. BASED ON A BETTER SACRIFICE

A BETTER COVT.; A BETTER SACRIFICE

(8:1-10:18) (CH. 13 - INCLUDES EXPL)

(135)

LEB. 8:1-10:18

2

III

THE SUPREMACY OF JESUS' MINISTRY -

BEG. BASED ON A BETTER SANCTUARY
CULT. & SACRIFICES (8:1-10:18) (CA. 13 vs
FY 13) (EMPHASIS INTERVIEWED)

① [8:1-5] - BETTER SANCTUARY

① [8:1-2] - AFFIRMATION/ASSERTION

EMPHASIS
SUMMARY: WE HAVE SUCH A H.R.!

SENTED
SEATED
(SESSION)
EXACTLY
(STATUS)

MINISTER (BY CONTRAST)

IDEAL SANCTUARY/TEXT

NOT-HUMANLY BUILT
CONSTRUCTED
CONSTRUCTED

(ACTIVITY/LOCALE)

(136)

LEB. 8:1-10:18

3

STRESSES TWO FACTS:

- JESUS IS PRESENTLY MINISTERING AS
THE HIGH PRIEST IN THE HEAVENLY
SANCTUARY (ACTIVITY/LOCALE)

- THE HEAVENLY SANCTUARY IS THE
TRUE/PERFECT IDEAL TABERNACLE
(NATURE OF LOCALE)

(CONNECTS ENHANCEMENT/EXALTATION)
ROYALTY BY PRIESTLY MIN. -
ROYAL PRIEST LINE (LEB. - CA. 7:1-3)

② [8:2-5] - TWO-FOOD SUBJECT FOR 8:1-2

① [3-2] - SUPPORT FOR PRESENT MIN.

IN HEAVENLY SANCTUARY

- PART 1 - EVERY H.R. APPOINTED
TO OFFER GIFTS & SACR.

WARRANT - I MUST HAVE SOME THING

[8:3]

(137)

HEB. 8:1-10:18 (cont.)

4

^{hypothetical} - HYPOTHETICAL COOPR. STATEMENT. IF J.

WERE ON EARTH, HE WOULD NOT BE ABLE TO FUNCTION AS A PRIEST →

[8.9]

[NOTE] - ALREADY HAVE PRIESTS

SUCH PRIESTS OFFER GIFTS IN ACC. W/ LEGAL REQUIRE

[DEALS W/ TWO ASSUMPTIONS:

FIRST, THERE CANNOT BE TWO DIVINELY

APPOINTED ORDERS OF EARTHLY

PRIEST - ∴ THE EXISTENCE OF

THE LEGAL ORDER EXCLUDES THE

POSSIBILITY OF ANOTHER EARTHLY

ORDER

SECOND, EARTHLY PRIESTS ARE BOUND

BY CERTAIN LEGAL REGULATIONS

WITH WHICH JESUS DOES NOT

COMPLY (CF. 7:13-14)]

(138)

HEB. 8:1-10:18

15

[CONCLⁿ]

- THEREFORE, HE MUST BE A HEAVENLY

PRIEST MINISTERING IN A HEAVENLY

SANCTUARY, WHICH IS THE ONLY AL-

TERNATIVE TO AN EARTHLY PRIESTLY

MINISTERING IN AN EARTHLY SANCTU-

(8:2)

[ADDRESSES TWO POSSIBLE PROBLEMS:

FIRST, THAT J. COULD NOT POSSIBLY

BE A H.Q. SINCE HE WOULD ^{NEED}

TO FUNCTION IN THE EARTHLY

SANCTUARY, AND HE IS NOT DIVINE

SO;

OR - SECOND - THAT HE IS ^{functionary or} FUNCTIONARY

OF - SECOND - THAT HE IS ^{from} INADVISABLE

INADVISABLE, IN AN ^{appointed} ADVISABLE FASHION, LIKE THE

SCIENTIFIC METHOD. (FALSE VISION)

OF PAROUSIA)]

[6 8:5]

- THE HEAVENLY SANCTUARY IN WHICH HE MINISTERING IS THE TRUE TAB

—The State of Ohio, 1890.

poets serve as imitations of
nature and emotions

model
A model, and A model, east
skolon

substantiated reality

By the same token, the *reality* of the situation is also substantiated.

(concept of Fichte's) - 8:5a

SUBSTANTIAL EFFECT ON AFFECT THE

PATTERN SHOWN ON THE MAP.

(THE READER MAY SAY THAT THE

collected by Moses and
TAB. ELIZABETH

RECORDING OF SHADOW IS MADE

COPIES DESTROYED 17 JUL 1964

MADE ACCG TO THE (HETANU)

PATTERN THEORY AND THE

8.5.6 - (2nd) - 95.8

IMPLICATIONS - A REPLICA IS INSUFFICIENT TO

THAT WHEN CH 25 COPIES

-THE EARLY TAD. IS THE RESEARCH

OF A HEAVENLY SANCTUARY

B-6-13 - BETTER MEX. PASSED

BETTER GOVT.

Relation of Ga to proteins:

PRECEDENCY CONCLUSION BY COURT

FR. VERNAT. PROCEEDS & AGREEMENT TO

ADD: EMPHASIS BY COMPARISON

CONFIDENTIAL

① 8:6 a - It's minority is at 500000000

TO THE LBY. RINIST AS THE

H. P.
MEDIATES

Cost:

THE OLD - ALTERED - BY CONSENT
COMPARISON (COURT ^{CONSENT} OF children)

διαβήτης

② 6b - Superior Court. Because Being

SUBST. OF BENTON PROMISSES (SEE JER.

PROMISES:- FOR BETTER PROMISES) - NATURE &

PROMISES IN DISGUISE OF NATURE

COUT. - COMM. SINCE MATTER IS BASED

141

HEB. 8:1-9:14

18

COULD BE A RUTHLESS SUBST

3 [8:7-13] - COULD BE A

[FURTHER SUBST]

FOR 8:6a, OR A [SUBST] FOR 8:6b:

4 [8:7-13] - ANSWERED WHY I SAY THAT THE

NEW COVT. IS SUPERIOR IS THAT ITS

APPEARANCE IMPLIES THAT THE

OR -

- THE REASON WHY BETTER PROMISES

ARE NEEDED IS THAT THE PROMISES

UNDER THE OLD COVT. WERE INADEQUATE

1 [8:7-13] - THE REASON IS A NEEDED FOR ONLY

ONE COVT. IF A SECOND COVT. APPEARS

IT IS BECAUSE THE FIRST WAS INADEQUATE

AND THAT THE SECOND COVT. IS SUPERIOR

TO THE FIRST.

6 [8:8-12] -

SCIENTIFICALLY SUBST.

THE REASON WHY I SAY THAT THE

FIRST ONE WAS DEFECTIVE, THAT THE

NEW ONE IS SUPERIOR BEG BASED

142

HEB. 8:1-9:14 (CONTINUED) 9

ON BETTER PROMISES - IN THAT THE
FINES FAULT W/ THE OLD COVT. AND
DESCRIBES A NEW COVT. BASED ON
BETTER PROMISES.

AFFORD AT - [8:1]

I WILL MAKE A

NEW COVT. - PROMISES

- TIME - FUTURE

- RECIPIENT - ISRAEL

JUDAH

OR -

[CONTRAST]

PROMISES

- RECIPIENTS -

TIME - ENDS

- REASON FOR

REPLACEMENT.

[SUBST] BY

[CAUSATIVE]

- DISREGARDING

MY COVT. - CAUSATIVE

- SO - NOT

KEEP THE

EFFECT

THE COVT. IN EFFECTIVE/IN

143

HEB 8:1-9:14 (CONTINUED) 110

CHARACTERISTICS OF ^{you} EFFECTIVE

SUPERIOR GOVT. - [16-17] - REASONS FOR
(IMPLIED CONTRAST) SUPERIORITY:

- SPIRITUAL, INTERNAL (VS) PHYSICAL,

EXTERNAL - SEE JUDICIAL LAW - [10b]

- EFFECTIVE - [10c] (VS) INEFFECTIVE

- INDIVIDUAL, EXPERIENTIAL, UNIVERSAL

KNOWLEDGE OF GOD - [11] - ^(VS) MEDIATED

- PERFECT, FOLLOWING - ^(VS) JUDGMENT - [12]

③ [8:13] - IMPLICATION FOR PREVIOUS GOVT.

(CAUSE)

- OBSOLETENESS - ANTIQUATED - [13a]

- DISAPPEARANCE - ON WEAR

OF VARNISHING - [13b]

144

HEB 8:1-9:14 CONTINUED

NOTE FILE:

① NEED FOR ONLY ONE GOVT. (WHICH) -
TESTAMENTARY CONCEPT - ∴ A NEW
GOVT. IMPLIES THAT THE PREVIOUS ONE
IS OLD!

② OLD GOVT. IS ULTIMATELY HOLY

INDIVISIBLE - DISTINCTION BTR

MORAL & CEREMONIAL LAW INHERENT!

③ NEW GOVT. NOT ONLY SUPERIOR

BUT SUPERSEDES THE OLD GOVT. -

SYNCRETISM IMPOSSIBLE - NOT

BOTH/AND BUT EITHER/OR!

145

HEB. 8:1-9:14 CONTINUED 12

① 9:1-10:18 - BETTER SACRIFICE - ALSO

BETTER SANCTUARY COVT. & MINISTRY

② 9:1-14 - BETTER SACRIFICE - MADE IN

BETTER SANCTUARY - BY CONTRAST

BETTER
SACRIFICE

③ 9:1-14 - DISC OF O.D. SYSTEM

- 9:1 - GENL. IMPROVEMENT (CONCESSION)

- PROVISIONS FOR DIV. SERVICE
SANCTUARY

- PARENTLY SANCTUARY

- 9:2-10 - PARENT W/ CHASER - SUBST

- 12-5 - PARENTLY SANCTUARY

- 12-1 - HOLY PLACE

- CONSTRUCTION

- FURNISHINGS

- DESIGNATION

146

HEB. 8:1-9:14 13

- 13-5 - HOLY OF HOLIES

- LOCATION

- DESIGNATION

- FURNISHINGS: MATERIAL: GOLD

- GOLDEN ALTAR OF INCENSE

- AARK OF COVT.

- WITNESS ARE: CONTENTS

- ABOVE AARK

- CATERING

SPEAKING

- MEANS SEAT

(PARENTS) EXP 9:14

BREVITY OF DISC.

- 16-7 - SACRIFICES - NOTE CONTRAST

BET. PRIEST (V.6) & HIGH PRIEST (V.7) -

INDICATES DIFFERENT TO 11:11

(147)

HEB. 8:9-9:14 (147) [147]

MANIFESTATION OF GOD RE PERSONS,
TIME, & CONDITIONS

CONDITIONS
CONTRAST:

- ONLY H.P. CAN ENTER HOLY OF
HOLIES - NOT TRIBUTE, & NOT
EVEN PRIESTS - **CONTRAST**
- EVEN H.P. CAN ENTER ONLY ONCE
ANNUALLY
- EACH TIME H.P. ENTER ONLY
ANNUALLY MUST TAKE EAGLE
SACRIFICIAL BLOOD FOR HIS OWN
SIN AND FOR THOSE OF THE
PEOPLE

- [8-10] - SIGNIFICANCE - DIAGNOSIS: **INST**

- AGENT OF LESSON - HOW START - [8a]

- CONTENTS OF LESSON - [8b-10]

(148)

HEB. 8:9-9:14 (148) [148]

- **SANCTUARY** - NO DIRECT

ACCESS TO GOD (SYMBOLIC
FOR EAST/POINTING TO PRESENCE
TIME) - **[9a]**

- **[9b-10]** - SACRIFICES - BY **CONTRAST**

[NEG.]

(148)

[POS.]

CONTRAST MAKE
WORSHIP
WORTHIER
EXPERIENCE A
CLEAR/CLEAR
CONSCIENCE
(INTERNALLY)

DEPT. WITH
CEREMONIAL
MATTERS:
FOOD, DRINK,
WASHINGS
(EXTERIORS)

- ABSENCE OF
FORGIVENESS
- AVOIDANCE OF SIN

PURPOSE - TO POINT TO THE COMING

OF A NEW ORDER
OF THE NEW ORDER
OF THE NEW ORDER
OF THE NEW ORDER

(149)

WEB. 84-9:14 (CONTINUED)

16

(b) 9:11-14

NEW GOVT. BETTER SHAL

By CONTRAST & CAUSE

9:11-12 - AFFIRMATION/DECLARATION

CAUSES (BY CONTRAST): SUPREMACY

OF CHURCH

- H.R. OF GOOD THINGS ALREADY IN BEING (VS. FUTURE)

ANNUNCIATION - CF. 9:10

- SANCTUARY - GREATER & MORE

PERFECT TENT - MEANWHILE,

DIVINE, ETERNAL (VS. TEMPORAL,

HUMAN, CREATURALLY TEMP.)

- ENTRAPMENT - SINCE, FINAL

(VS. REBUTED)

- SACRIFICIAL PROOF - PERSONAL

HUMAN/DIVINE (VS. ANIMAL)

THE SACRIFICIAL PROOF - PERSONAL

NOTE: HIGH PRIEST AND SACRIFICE ARE ONE!

(150)

WEB. 84-9:14 CONTINUED

17

↓

EFFECT - SECURED PERMANENT PERFORMANCE

DELIVERANCE (VS. TEMPORARY DELIVERANCE) - PERIOD OF TIME THAT FLEES US FOREVER

9:13-14 - SUBST. BY CONTRAST -

ARGUMENT FROM LESSER TO GREATER - FOCUS ON SACRIFICIAL BLOOD

9:13 - LESTER - LEV. SACRIFICE

- ACTUAL/RECEPIENTS

DEFILED

- CAUSAL MEANS - BLOOD - GOATS/BUFF

ASHES - HEIFER

- RESULT - MAKE POSSIBLE

HOLINESS BY CEREMONIAL PHYSICAL PURIFY

(CF. 9:10)

(15)

HEB. 8:1-9:4 (10:18/CONT.)

- [7:11] - [GAEARER - BLOOD OF CHRIST] -

- [CERTAINTY/ASSURANCE - HOW MUCH MORE SURELY!]

- [NATURE -] - [HEAVEN'S BLOOD -] -

WHO

- [AGENT] - THROUGH THE COURSE OF

THE ETERNAL SPIRIT

- [ACTION] - OFFERED HIMSELF -

CHARACTER - VOLUNTARY

SELF-OFFERING

- [QUALITY] - OF OFF - SPIRITUAL

PURITY/IDEAL/SOBERNESS

- [NEG. RESULT] - INWARD/OUTWARD

PURGES FROM PRACICES &

ATTITUDES WHICH SEPARATE

YOU FROM GOD & PRODUCE

SELLING THE LIVING

DEPT'S

- [POS. PURPOSE] - IN WORSHIP/

THINGS ARE INWARD/OUTWARD

THROUGHOUT!

CONTRAST

IMPACT

NOTE

152

HER. 9:15-10:18

② 9:15-10:18 - THE CONSEQUENCES OF/

NECESSITY FOR A BETTER SACRIFICE

③ 9:15-22 - EFFECT (CAUTION) w/

OR-23a] SUBST² BY COMPARISON - RE. CHRIST

MADE A SUPERIOR SACRIFICE WHICH SURVIVED BY EFFECT ETHERAL DELIVERANCE BY PURIFYING THE CONSCIENCE TO MAKE POSITIVE SERVING THE LIVING GOD IN CONTRAST TO THE LEBVITICAL PRIESTS WHOSE ANIMAL SACRIFICES EFFECTED ONLY EXTERNAL, CEREMONIAL PURGE (9:11-14) → IT FOLLOWS THAT CHRIST IS THE MEDIATOR OF A NEW AND BETTER COVT.

THE COVT. REQUIRED OF A BETTER SACRIFICE:

A NEW, BETTER COVT.

- 9:15-17] - NEW/SUPERIOR COVT.

- 15a] - DECLARATION - CHRIST IS

THE MEDIATOR OF A NEW/

BETTER COVT.

153

HER. 9:15-10:18 (cont)

- 15b] - PURPOSE (INST²) - FOR CHRIST'S

BECOMING THE MEDIATOR OF A NEW COVT.

- RECIPIENTS - CALLED ON BY

- GIFT PROMISED (COMMITMENT)

ETERNAL (SCOPE) INHERITANCE (RATIO)

- 15c] - SUBST² - FOR PURPOSE - THE REASON

SCOPE

WHY ALL WHO ARE CALLED, INC² THOSE UNDER THE OLD COVT. WILL RECEIVE THE PROMISED ETHERAL INHERITANCE THROUGH CHRIST'S MEDIATION OF A NEW COVT. → IS THAT CHRIST'S SUPERIOR SACRIFICE, WHICH MAKES POSSIBLE THIS NEW COVT. DELIVERED FROM THOSE WHO TRANSFERRED UNDER THE OLD COVT.) - RETROACTIVITY OF CHRIST'S SACRIFICIAL DEATH & OF THE NEW COVT. WHICH HE MEDIATES - Universal Basis For Red²

154

HER. 9:15-10:18 (cont.)

3

- [9:16-17] - [SUBST²] FOR THE STATEMENT THAT DEATH WAS NECESSARY FOR CHRIST TO BECOME THE MEDIATOR OF A NEW/BETTER COV. BASED ON ANALOGY/COMPARISON

- [9:16] - [SUBST²] FOR 15a - (THE REASON WHY A DEATH IS NECESSARY FOR CHRIST TO BECOME THE MEDIATOR OF A NEW COV. IS THAT THE NEW COV. IS LIKE A WILL OR TESTAMENT, WHICH REQUIRES PROOF OF THE DEATH OF THE ONE WHO MADE THE WILL.)

- [9:17] - [SUBST²] - FOR 16 - (THE REASON WHY, IN THE CASE OF A WILL, THE DEATH OF THE ONE WHO MADE IT MUST BE ESTABLISHED IS THAT A WILL IS IN FORCE ONLY WHEN THERE IS A DEATH)

- [17b] - [SUBST²] - FOR 17a - [NEG.] - ARG. NOT ACTIVATED WHILE PERSON WHO

155

HER. 9:15-10:18 (cont.)

4

TWO CONCEPTS OF DIA THESE: (dividing)

(1) COVENANT - BINDING COMMITMENT - CF. 9:15; GEN. 15; EX. 19.

(2) WILL/TESTAMENT - BEQUEATHAL OF PROPERTY TO OTHERS ON BASIS THAT THEY WILL NOT HAVE TRUST UNTIL HE DIES - CF. 9:16, 17 - SEE INHERITANCE OF 9:15.

- [9:18-22 (23a)] - [IMPLICATION FOR THE OLD COV.] - [CAUS² w/COMPARISON] -

(BEC. DEATH (BLOOD) WAS NEC. FOR THE NEW COV., IT FOLLOWS THAT DEATH (BLOOD) WAS ALSO NEC FOR THE OLD COV.)

- [9:18-20] - [AFFIRM² OF THE OLD COV.]

- [8] - [NEG. ASSERTION] - FIRST COV. NOT RATIFIED WITHOUT BLOOD

156

HEB. 9:15-10:18 (cont.)

- [9:20] - HISTORICALLY/STRUCTURAL

[SUBST?] FOR V. 18 - cf. EX. 24: 6-8.

- [9:21-22(b3a)] - PURIFICATION UNDER THE

OLD COVT.

- [21] - COMPARATIVE PARTICULAR -

SAME WAY - MOSES SPRINKLED

TENT AND ALL VESSELS USED IN

WORSHIP

- [22] - GEN² - UNDER LAW (OLD COVT.)

ALMOST EVERY-

THING PURIFIED

W/ BLOOD [Pos]

(LIMITED)

WITHOUT SHEDDING

OF BLOOD - NO

FORGIVENESS

OF SINS [NEG]

(UNLIMITED/NAT.)

[9:18-21] - COULD BE TWO FORMS OF PURIFY

DEPENDENT ON THE MEANING OF THE USE

OF MOSES' RATIFYING EX. 24

157

HEB. 9:15-10:18 (cont.)

b [9:23-10:18] - THE NECESSITY/NEED FOR

A BETTER SACRIFICE

- [9:23-24] - THE NEC. FOR A BETTER

SAC. BEC. CHRIST MINISTERS IN

A BETTER SANCTUARY

- [23] - DECLARATION - BY CONTRAST

W/ CAUSE

COPIES OF HEAVENLY - PURIFIED W/ SAC. BLOOD

↓ (VS)

HEAVENLY THINGS - PURIFIED W/

BETTER SACS.

- [24] - [SUBST?] - BY CONTRAST

- [9:25-10:18] - THE NEC. FOR A BETTER

SAC. OF CHRIST'S BODY ONCE FOR

ALL (FINAL) [ALSO FACT]

SUPREMACY OF CHRIST'S FINAL SAC.

158

HE R. 9:15-10:18 (Cont.)

7

- 9:25-10:18 (Cont.)

- 9:25-28 - REC. OF THE IMPOSSIBILITY OF
A REPEATED SELF-OFFENSE BY CHRIST

- 15 - NEG. ASSERTION - COMPARATIVE

- 26a - SUBSTN

- 26b-28 - TWO POSITIVE ASSERTIONS

CONTRAST:

- 26b - FIRST APPEARANCE →

TO DEAL CONCLUSIVELY w/ SIN
ONCE FOR ALL PURPOSE

- 27-28 - SECOND APPEARANCE

COMPARISON - w/ MEAN →
PURPOSE BY CONTRAST

NESS -

NOT TO DEAL
w/ SIN
NOT - POS - NEG
FINAL SAYING TO
THOSE WHO BRAGGED ABOUT
THEIR SIN

159

HE R. 9:15-10:18 (Cont.)

8

- 10:1-18 - REC. SUCH A FINAL, ONCE FOR

ALL SAC. IS ALONE ABLE TO ACCOM-
PLISH THE PURPOSE OF SAC.
(EFFECTIVE)

- 10:1-10 - BY CONTRAST & CAUSATION

- 10:1-4 - OLD CONTRAST SAACIFICES -

CAUSE

INADEQUATE & INEFFECTIVE

- 1a - CAUSE BY CONTRAST -

SHADOW VS REALITY ITSELF

- 1b - EFFECT - REPEATED ANNUAL

OFFENS COULD NOT PERFECT THOSE

WHO DRAW NEAR NEGATIVE

- 2 - SUBSTN - BY CONTRAST -

OTHERWISE WOULD CEASE TO HAVE

REDEM OFFERED - NO CONSCIOUSNESS

OF SIN

- 3 - CONTRAST - POSITIVE ASSERTION

160

HEB. 9:15-10:18 (cont.)

9

REPEATED ANNUAL SACRIFICES ARE
A CONTINUAL REMINDER OF SIN

- [4] - SUBSTⁿ - REC. IMPOSSIBLE FOR

ANIMAL SACRIFICES TO REMOVE SINS

- [10:5-10] - RESULTING ACTION OF CHRIST - BY

CONTRAST

- [5-7] - QUOTATION FROM PS. 40:6-8 -

TWOFOLD CONTRAST - SYNONYMOUS

PARALLELISM

NEGATIVE [5a, 6]

God - NOT DESIRED/
TAKEN NO PLEASURE

IN ANIMAL/non-
ANIMAL OFFERS/
SACRIFICES

VS

POSITIVE [5b, 6] IN CAUSE
OF COMRADE

CAUSE - A BODY

THOU HAST PRE-
PARED FOR ME -

Effect - THEN I SAID,

LO, I HAVE COME
TO DO YOUR WILL,
O GOD - [7a]

Summary - as written of me
in Torah (7b)

161

HEB. 9:15-10:18 (cont.)

10

- [8-9] - INFERENCE DRAWN FROM

QUOTATION - CAUSATION/CONTRAST/

INSTRUMⁿ

ACTION

PURPOSE

SET ASIDE THE
FIRST (LEV.
SACRIFICES)
IN ORDER PUT A NEW
TO -> ORDER IN
ITS PLACE
(HUMAN SAC.)
[CARROGAMUN OF OLD ORDER]

- [10] - CONSEQUENCE -

CAUSATION/W INSTRUMⁿ

MEANS - THROUGH CHRIST'S CHOICING TO DO

THE WILL OF GOD IN HIS BODY - RATHER
THAN OFFERING VARIOUS KINDS OF
SACRIFICES

End/RESULT - WE HAVE BEEN PURIFIED

FROM SIN

MEANT - THROUGH THE ONCE FOR ALL

OFFERING OF THE BODY OF CHRIST

(FINAL SUPERIOR SACRIFICE)

162

HEB. 9:15-10:12 (cont.)

11

10:11-18 - BETTER, ONCE FOR ALL SACRIFICE
OF CHRIST MAKES POSSIBLE THE REA-
OF THE NEW COVN OF WHICH JEREMIAH
SPOKE (cf. 8:6-12; 9:15)

10:11-13 - DECLARATION - BY CONTRACT

OLD SYSTEM - [11]

VS [CHRIST] - [12-13]

- PARADIGM/SCOPE
- POSTURE - STANDS
- RECURRING ACTIVITY
- NEG. RESULT - CAN NEVER TAKE AWAY SINS
- FINALITY/EFFECTIVE-NESS - POS.
- POSTURE - SAT DOWN AT RIGHT HAND OF GOD (LOCAL/EXALTATION/complete now)

- EXALTATION/ANALY-
WAIT FOR ULTIMATE
AND UNIVERSAL
TRIUMPH & APOCALYPTIC
(cf. Pt. 110)

163

HEB. 9:15-10:12 (cont.)

12

10:14-18 - SUBSTANTIATION

10:14 - BASIC SUBSTN - (THE REASON

WHY CHRIST NEEDED TO MAKE ONLY
A SINGLE SACRIFICE AND SUBSEQUENTLY
SAT DOWN AT GOD'S RIGHT HAND - IS
THAT HIS SAC. WAS COMPLETELY EFFECTIVE:
BY HIS SINGLE OFFERING HE HAS
DONE ALL THAT IS NECESSARY TO
MAKE POSSIBLE OUR ON-GOING AWARENESS
(cf. 2:10; 10:10) ↓

10:15-17 - SCAROTURAL SUPPORT - FOR

BASIC SUBSTN (HOLY SPIRIT SAYS) -
STATEMT. ABOUT NEW COVN WHICH JESUS
MEDIATES

- SPIRITUAL, INTERNAL → ILLUMINATION
LAW → EMPOWERMENT.
- FORGIVENESS

152/168

HEB. 10:19-39

1

I 10:19-25 - PRIMARY HOMOLOGY - w/ CAUSE & SUBJECT

(RESULT OF WHAT PRECEDES → THEREFORE - oúv)
AND INC. WHAT FOLLOWS

A 10:19-21 - TWOFOLD [CAUSE] - HAVING:

1 19-20 - CONFIDENT RESPONSE TO

ENTER THE SANCTUARY (cf. 3:6, 14:4:6)
(SUBJECTIVE / ATTITUDE → ACCESS / APPROACH)
ENTRANCE INTO PRESENCE OF GOD -
(US PART FEAR)

↓
TWO FOLD MEANS [INSTR] - BY: SACRIFICE
BLOOD OF
DESCR (DEATH)

(OBJECTIVE)
MAY (NEW / (w. OLD) LIVING (LIFE))

IDENTIFICATION
THROUGH VERB - (GOD)

153/169

HEB. 10:19-39 (CONT)

2

2 A GREAT PRIEST OVER THE HOUSE OF GOD

(OBJECTIVE) (INTERCESSION)

[STATUS] - GREAT/HIGH PRIEST

[SPHERE] - OVER FAMILY OF GOD (cf. 3:6)
(CHILDREN)

↓
B RESULTING EX^{NS} - w/ FURTHER SUBST^{NS} 10:22-25

1 10:22 - EX^{NS} - LET US CONTINUALLY APPROACH
GOD (PRES. SUBJ. - προσερχομαι)

↑
MANNER-HOW -

- SINCERE HEART (PURE/HONEST/TOTALLY
SURRENDERED)

- UNWAVERING/UNFAINTING FAITH

↑
CLEANSED HEART / WITHOUT GUILT/
CONSCIOUSNESS OF SIN
WITHOUT DOMINANCE
OF SIN - SINNERS
MOTIVES

↑
BAPTIZED BODIES

154 170

2 [10:23] - [EX²] - LET US CONTINUALLY HOLD FIRMLY

THE HOPE WHICH WE CONFESS/PROFESS
(ACTION & OBJECT)

ALSO MANNER

POS. - WITH FIRMNESS
NEG. - WITHOUT WAVERING/
YIELDING/FLINCHING
(EMPHATIC)

- SUBST^N - THE CHARACTER OF THE PROMISE
GOD/THE HOPE-GIVING GOD: FIRMNESS
(CF. 6:13-26)

(WHAT IS THE HOPE SET FORTH IN HEBREWS?)
(CF. PROMISE)

3 [10:24-25] - TWOFOLD EX² - IN/COMPARISON!
CONTRAST

4 [10:24] - POSITIVE - LET US GIVE CONTINUOUS

NOTE TRIAD:

FAITH/HOPE/

LOVE

ATTENTION/THOUGHT/CARE WITH A VIEW
TO ACHIEVING ONE ANOTHER TO: LOVE
(CF. 3:13 - MUTUAL ENCOURAGEMENT BECAUSE OF

155 171

PROMISES/HOPE'S EMPHASIZED IN HEB.

1 SALVATION (1:14; 2:10, etc.)

2 SANCTIFICATION (2:11; 9:10, 14)

3 DELIVERANCE OF ONE WHO HAS POWER OF DEATH: DEVIL (2:14)

4 DELIVERANCE FROM FEAR OF DEATH (2:15)

5 HELP IN TEMPTATION (2:18)

6 MEMBERSHIP IN GOD'S HOUSE/FAMILY (3:6)

7 PARTICIPATION IN CHRIST (3:14)

8 SABBATH REST OF GOD (4:11)

9 ABILITY TO HOLD STEADFASTLY TO OUR CONFESSOR (4:14)

10 CONFIDENT ACCESS TO THE PRESENCE OF GOD (4:16)

11 SYMPATHETIC INTERCESSION BY OUR GREAT HIGH PRIEST (4:15)

12 MERCY AND GRACE TO HELP IN TIME OF NEED

13 CHRISTIAN MATURITY - AVOIDANCE OF REVERTING (6:14)

14 EXIST AS SURE AND STEADFAST ANCHOR OF OUR (6:19)

15 BETTER HOPE THAN THAT OF OLD COV. (7:19)

16 BETTER GOD (7:22) - GUARANTEED

156

172

HEB. 10:14-39 (cont.)

3b

- (1) CHRIST'S ETERNAL INTERPOSITION - SUPERIOR - POWERS TO SAVE TO THE VERY END (7:25)
- (12) CHRIST'S MEDIATION IN THE HEAVENLY SANCTUARY (8:1-5)
- (13) THE SUPERIORITY OF CHRIST'S MINISTRY (8:6)
- (14) SPIRITUAL GIFT (8:10)
- (15) FORGIVENESS - REMOVAL OF ALL CAN BECAUSE OF SIN (8:12, 9:9)
- (16) PURIFICATION OF CONSCIENCES FROM DEATH-PRODUCING APOCALYPSE (9:14)
- (17) ABILITY TO SERVE THE LIVING GOD (9:14)
- (18) ETERNAL INHERITANCES (9:15)
- (19) CHRIST'S RETURN - ESCAPE. SALVATION (9:28)
- (20) GREAT REWARD (10:35)
- (21) PERMANENT POSSESSION (10:34)

157

173

HEB. 10:14-29 (cont.)

4

- (b) 10:25 - TWO-FOLD EX² - PERHAPS MEANS FOR BY CONTRAST REVISITING PREV. EX² - 25a - [NEG] - NOT ABANDON² MEETING TOGETHER (emphatically) - AS IS CUSTOMARY WITH SOME BUT - ENCOURAGING/ADMONISHING ONE ANOTHER

WHY THIS EMPHASIS?



↓
 DEGREE & MOTIVATION/SUBST² -
 ALL THE MORE EAGERLY-AS
 YOU SEE THE DAY/PROXIMA
 DRAW NEAR! - [URGENT]
 (DAY OF JUDGMENT - INTRO DUCIT
 THOUGHT OF 10:26ff.)

II

10:26-39

PRIMARILY SUBST²

- W/SOME EX²

MOTIVATION

- BY CONTRAST - cf. 6:4ff

A

10:26-31

WARNING

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HEB. 10:14-15 (cont.)

5

① 10:26-27 - A HYPOTHETICAL DECLARATION -

BY CAUSATION & CONTRAST

ACTION - IF WE CONTINUALLY

SIN WILLFULLY (KIND)

TIME OF ACTION - AFTER

RECEIVING THE FULL KNOWLEDGE OF THE TRUTH

CONDITIONAL CAUSE

DYNAMIC (S) STATIC NATURE OF CHRIST'S SACRIFICIAL SELF-OFFERING

ZEALOUS, ZEALOUS, EAGER FIRE

NEG. EFFECT - CHRIST'S SACRIFICE WILL NO LONGER ATONE FOR OUR SINS

CAUSATION

POS. EFFECT

PUT - CONTRAST

- A TERRIFYING PROSPECT OF JUDGMENT - NATURE AND CERTAINTY OF JUDGMENT.

- A FIERCE FIRE WHICH WILL CONSUME GOD'S ADVERSARIES/ENEMIES - FORM & RESIDUES OF JUDGMENT.

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HEB. 10:14-15 (cont.)

A

6

② 10:28-31 - TWO FOLD SUBSTANCE OF STATEMENT.

OF 10:26-27

② 10:28-29 - SEVERITY OF JUDGMENT - BY CONTRAST -

ARGUMENT FROM LESSER -> GREATER

OLD CMT.

LAW OF MOSES - LESSER - BAD!

ACTION - PERSON WHO DISREGARDED/SET ASIDE THE LAW OF MOSES

CAUSE

OBJECT OF ACTION

RESULT

(JUDGMENT)

SUFFERED PHYSICAL DEATH (EXTERNAL)

WITHOUT COMPASSION (INTERNAL)

Grounds/Reasons

EVIDENCE OF TWO OR THREE WITNESSES

NEW CMT. - GREATER

HOW MUCH WORSE PUNISHMENT? - RESULT

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HEB. 10:19-29 (cont.)

7

CAUSAL ACTIONS

→ TRAMPLED UNDER FOOT /
TREATED w/ FRAGRANT CONDEMNATION
THE SON OF GOD

(THESE TWO DECISIONS)
FURNER
SUBST-

→ CONSIDERED THE BLOOD OF
THE COV. BY WHICH HE WAS
MADE UNCOMMON (SEPARATE FROM
WHAT IS COMMON) AS
COMMON / WORKMANS / ORDINARY
→ AFFRONTED / INVULNERED MANSUETUDE
GOD'S GRACIOUS SPIRIT

b 10:30-31

THE IDENTITY/NATURE OF THE JUDGE

{ THE CERTAINTY OF JUDGMENT. } - SUBST-

(FOR 10:28-29 & IN TURN FOR 10:26-27)

10:30 - THE JUDGING GOD (cf. DT. 32:35-36)

(RECAPITULATION OF JUDGMENT: THE PEOPLE)

(WHY USE OF? WHY THIS EMPHASIS?)

10:31 - THE LIVING GOD - CAPABILITY OF TERRIBLE JUDGMENT. (cf. 10:27)

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HEB. 10:19-29 (cont.)

8

THE GREATER PRIVILEGES OF THE
NEW COV. RESULT IN MORE SEVERE
JUDGMENT IF THEY ARE ABUSED!

B 10:32-39

ENCOURAGEMENT

CONTRAST (BUT)

(CR 6:44)

1 10:32-34

POS. EX. w/ SUBST-

a EX - 10:32-33

ACTION - CONTINUE TO REMEMBER THE
FORMER DAYS

TIME/EVENT
OF FORMER
DAYS

AFTER - FRUIT ENLIGHTENED

HELD UP UNDER GREAT STRUGGLE

ENDURANCE

DUE TO SUFFERINGS (REPENT?)
ACTION/NATURE/AMOUNT

(GEN.)

(PARTS)

(WHAT IS THE
VALUE OF
MEMORY?)

- SOMETIMES BEING PUBLICLY
EXPOSED TO ABUSE AND SUFFERING
- Sometimes shared with others

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↑

HEB. 10:14-29 (cont.)

7

(b) **SUBST²⁴** - [10:34] (THE REASON WHY YOU SO PERIOD/

THE REASON WHY I URGE YOU TO REMEMBER YOUR PAST ACTION IS THAT....)

ATTITUDE/SPIRIT

- COMPASSION - YOU SYMPATHIZED/SUFFERED TOGETHER W/ THEM IN PAINS

- JOY - CHEERFULLY ACCEPTED THE SITUATION OF YOUR OWN **PROPERTY**

- **SUBST²⁴** - BEC. YOU KNEW THAT YOU HAD A SUPERIOR AND

PERMANENT POSSESSION IMPLIED CONTRAST

(2) [10:35-39] - **NEG. EX²** - **RESULT** OF PRECEDING -

W/ **SUBST²⁴**

(a) [10:35a] - **FR²** - DO NOT ABANDON/THROW AWAY YOUR **CONFIDENCE** (HE 10:19)

boldness

163

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↑

HEB. 10:14-29 (cont.)

10

(b) [10:35b-39] - **SUBST²⁴**

- **35b** - BEC. YOUR **CONFIDENCE** HAS A

GREAT REWARD (**SUBST²⁴** BY CAUSE)

- **36-38** - BEC. YOU NEED **STEADFAST ENDURANCE**

WHICH IS IMPOSSIBLE WITHOUT **ASSURED CONFIDENCE** - **MEAN²** - **36a**

END/PURPOSE - **TWOFOLD**: - **36b**

- DO GOD'S WILL **CAUSE**

↓
- RECEIVE WHAT GOD HAS

→ PROMISED YOU **EFFECT**

CONFIDENT ENDURANCE

→ **SCRIPTURAL SUPPORT** - FOR CALL TO

STEADFAST ENDURANCE IN **36a** - **37-38**

(SITUATION COMPARED WITH THAT

OF HABAKKUK 2:3-4 - LXX) - **36a**

- THE CERTAINTY OF THE COMING OF THE PROMISED DELIVERER

- THE NEED FOR FAITHFULNESS (PATIENT PROMISE)

PROBLEM: DELAYED RETURN OF CHILD?

1. Assurance - To Plac. God's Promise

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HEB. 9:15-10:18 (CONT.)

[13]

- [10:18] - SUBSTANT² / CONCAUSION - BY CAUSE

FORGIVENESS OF → NO LONGER
SINS & IMPURITIES OFFERING FOR SIN

RETURNS TO THE EMPHASIS ON THE
ONCE FOR ALL / FINAL SAC. OF

CHRIST WHICH MAKES IT SUPERIOR-
CF. 9:25 ff. (NOT-FORGIVENESS ONCE
FOR ALL - OR THAT ON-GOING
INTERCESSION IS UNNECESSARY)

STRESS THROUGHOUT ON THE EFFECTIVENESS OF

JESUS' ONCE FOR ALL OFFERING (VS LEMNA
OFFERINGS) - THEREFORE SUPERIOR

① REMOVES THOSE AGONIES WHICH RESULT IN
DEATH AND MAKES POSSIBLE SERVING THE
LIVING & LIFE-GIVING GOD - [9:14]

② PAID THE PRICE WHICH MAKES POSSIBLE
ETERNAL DELIVERANCE - [9:12]

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HEB. 9:15-10:18 (CONT.)

[14]

③ MAKES POSSIBLE THE MEDIATION OF
A NEW COVT, WITH ALL THAT SUCH
A COVT INVOLVES - [9:15]

④ APPEARS IN THE PRESENCE OF GOD, IN
THE HEAVENLY SANCTUARY, ON OUR BEHALF - [9:24]

⑤ MAKES POSSIBLE THE REALIZATION OF OUR
PROMISED INHERITANCE - [9:15]

⑥ DEALS RETROACTIVELY WITH THOSE WHO HAD
TRANSGRESSED UNDER THE OLD COVT - [9:15]

⑦ MAKES POSSIBLE ESCHATOLOGICAL SALV. - [9:28]

⑧ FURTHER QUALIFIES US TO APPROACH GOD - [10:1-
(IMPACT)]

⑨ REMOVES A CONSCIOUSNESS OF SIN - [10:2
(IMPIAT)]

⑩ PUBLISHES US FROM SIN - [10:10, 14]

⑪ MAKES POSSIBLE THE FORGIVENESS OF
SIN / TRANSGRESSIONS - [10:18]

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HEB. 9:15-10:18 (Cont.)

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LIMITATIONS OF LEVITICAL SACRIFICES

- ① **INHERENT NATURE** - ANIMAL SACRIFICES WHICH COULD NEVER ATONE FOR SIN OR PURIFY THE SINNER IN THEIR OWN RIGHT.
- ② **RECURRENCE** - CONSTANT REMINDERS OF THEIR INADEQUACY - CONTINUALLY CALLED ATTENTION TO SIN!

SIGNIFICANCE OF LEV. SACRIFICES

- ① **SYMBOLIC, CEREMONIAL** - HAD VALUE WHEN ACCOMPANIED BY THE PROPER SPIRIT: FAITH, CONTRITION, REPENTANCE, OBEDIENCE - **BASED ON INCARNATION!**
- ② **ANTICIPATORY** - LOOKED FORWARD TO THE SUPERIOR, ONES FOR ALL. SACRIFICES OF CHRIST, WHICH ALONE COULD THEM

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HEB. 9:15-10:18 (Cont.)

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CHRISTS ONCE FOR ALL, SUPERIOR SACRIFICES

- ① DEALS WITH THE GUILT OF SIN - EXPIATION - **OBJECTIVELY** - DOES WHAT IS NEC. FROM GOD'S STANDPOINT TO FORGIVE SIN
- **SUBJECTIVELY** - DOES WHAT IS NECESSARY TO REMOVE HUMAN CONSCIOUSNESS OF GUILT

- ② DEALS WITH THE POWER OF SIN - SANCTIFICATION/PURIFICATION



BOTH NEEDED FOR CONFIDENT APPROACH TO A HOLY GOD!

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HEB. 10:14-39 (Cont.)

(11)

- BECAUSE OF OUR CHARACTER - [39] - CONFIDENT
(AFFIRMATION)

- NEG. - WE ARE NOT THOSE WHO DREAM
BACK/COWER (CAVAL ACTION)

AND ARE DESTROYED/LOST (RETRUST)

RUT-

- [105] - AMONG THOSE WHO MAINTAIN THEIR
FAITH (CAVAL ACTION)

AND PRESERVE THEIR SOWS (RETRUST)

(CF. HAB.)

FAITH IS THE KEY TO ALL THAT HAS
BEEN SUGGESTED IN 10:14 ff. -
**CONFIDENCE, WORSHIP/PRAYER,
STEADFASTNESS, ENDURANCE**

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HEB. 11

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I. Partⁿ and rec. of genⁿ

A. Genl. descⁿ of faith 1-7 - nature of faith
B. Specific examples of faith - 4-40 - w/ some genⁿ (11:6, 13-16, 32-38, 39-40)

II. Prepⁿ/realⁿ - 11:1-39 40 (w/ climax?) promise/fulfilment

III. Structure of particulars
A. Recurrence of causal means: by faith
B. Rec. of individuals (mainly)
C. Rec. of ends/ results - human actions/ events

divine actions/ reactions

UNITS:

I. 1-3 - Nature of faith
II. 4-38 - Roll of faith

A. 4-7 - Pre-patriarchal period
B. 8-22 - Patriarchal period
C. 23-31 - Exodus and conquest
D. 32-38 - Judges, monarchy, and prophets (intertestamental, extracanonical)

III. 11:39-40 - Implications for Christian faith

I. 11:1-3 - Descⁿ of faith (link to ch. 10)

A. 11:1 - Relation to hope/ invisible (both unseen)
- Confident assurance of that for which we hope/ gives substance to our hope
- Conviction of/ makes us certain of the reality of the things we do not see

B. 11:2 - Relation to divine approval - made it possible for men of old - indispensable (divine response)

C. 11:3 - Relation to understanding creation (men of old -> we) invisible world of -> created visible out of the in-visible (ex nihilo) God

II. Analyze specific examples (and general statements) - 11:4-38

- human event/ actions
- Divine actions/ reactions

How/ why did faith as described in 11:1-3 have these outcomes? (by faith)

A. 4-7 - Pre-patriarchal period

1. 4 - Abel (cf. Gen. 4:7ff.)

Abel - offered more acceptable sacrifice than Cain

↓ - still speaking through dead

God - accepted gifts (approval as righteous) bore witness/testified

2. 5 - Enoch (cf. Gen. 5:21-24)

God's resulting action - taken up → not die (result)

↓ not found → (reason) - God had taken him

Enoch - pleased God (walked w/ God)

(6 - Genl. statement: - contrast/ substⁿ)

- negative - without faith → impossible to please God

- substⁿ - please God = approach God/ reach God's

presence (key statement) → necessitates belief:

- God exists (though unseen)

- God rewards those who sincerely look for Him

3. 7 - Noah

Noah → basis for action - divine warning re. unseen

future (cause)

filled w/ reverence/ awe (attitude/ spirit)

obedience and purpose/ outcome - (action)

constructed ark for purpose of saving his family

pronounced judgement on the rest of the world

(God) heir of righteousness by faith

B. 11-22 - Patriarchal period

1. Abraham (and Sarah) - 11:8-20 - w/ genl. statement

actions:

- 8 - Obedience to call of God (genl.) (unseen God)

ventured into unseen/ unknown land (cf. inheritance/ reward: v.7,9) from God (significant motif in epistle)

- 9-10 Action (comparison) - lived as a migrant/ wanderer in the promised land - with co-heirs Isaac & Jacob

- 10 - Substⁿ - by contrast

- nature of habitation - looked forward to city w/ foundations (vs. present tents)

- architect/ builder of habitation - divine (vs. human)

(true promised land/ rest)

(11 - Sarah (?))

Divine action - received power to conceive (vs. physical abilities)

↓ Human reason - she relied on the God who made the promise (God ^{view} = faithful)

(note difficulties re. Sarah)

12 - Abraham - consequence - innumerable descendants!

(God kept covenant)

(13-16 - Genl. statement: cf. 11:8-12)

a. 13 - Assertions:

- re. faith - died as they lived - in faith 12a

- re. promised - by contrast

- negative - non-realⁿ (w/ re. to all promises)

- positive - anticipation (saw it/ hailed it from afar)

- re. status - earthly strangers/ aliens (temporary)

b. 14 - Substⁿ - seeking a homeland - reason why they consider themselves strangers - fact of homeland

c. 15-16a - implication re. kind of homeland - by contrast - also: further substⁿ for 13-14

- negative - not homeland they left - otherwise would have returned (physical, earthly)

- positive - better country - heavenly one! (superior)

d. 16b - 13-16a - Human actions

- Consequence w/ substⁿ - God's action

- God's reaction - expressed negatively (litotes) - not ashamed to be called God of Abraham, etc.

- substⁿ - has prepared for them a city (note spiritualization of the land even for patriarchs! cf. Gen. 17:8)

17-19 - Abraham - (resumed)

(note previous emphases re. Abraham:

- obedience to call to Canaan (8)
- considered himself temporary stranger in land (9-10; 12-16)
- conception of Isaac (11-12)

a. 17-18 - action of Abraham - offered up Isaac!

occasion - when tested
identity of offerer - one who had received the promises
identity of offering -- only son

b. 18a - reason for action - believed in a resurrecting God! (genl. statement includes Isaac)

c. 18b - result of action - God figuratively raised Isaac from the dead!

2. 11:20 - Isaac - action - bequeathed blessings on Jacob & Esau

3. 11:21 - Jacob - actions
time of actions - when dying
twofold action -- blessing - each of Joseph's sons

-- worship

4. 11:22 - Joseph - actions
time - at end of life
twofold action -- mentioned Exodus of Israelites

-- gave directions re. his burial in Canaan
 (died w/ hope made possible by faith)

C. 11:23-31 - Exodus and Conquest

-Exodus-

1. 23-28 - Moses and parents

a. 23 - parents

- action and time
- twofold substⁿ -- nature of child (210)
- (physical/ spiritual)

-- their character: fearless/ courageous

b. 24-28 - Moses - actions

-24-26 - refused title "son of a daughter of Pharaoh"

- time of choice - when grown up
- nature/ significance of choice - contrast (basis)
- share hardship/ mistreatment of God's people

vs.

- enjoy short-lived pleasures of sin
- reasons for choices - twofold:
- bec. considered stigma suffered by God's annointed greater wealth than Egypt's treasures (contrast)

-11:27 - action - not fearing the king's anger but bec. of faith in God

↑
reason - he persevered/ never flinched as one who was strengthened by his vision of the invisible

-28 - action - followed instructions re. Passover

2. 11:29 - Israelites at Sea of Reeds - contrast (vs. destruction)
purpose - so that destroying angel might not kill the first born of the Israelites

3. 11:30 - Walls of Jericho event
time/ cause

4. 11:31 - Rahab
identity - harlot
Fate - expressed negatively - did not perish w/ disobedient!

↑
Reason - gave friendly welcome to spies (obedient)

D. 11:32-38 - Judges, monarchy, prophets (etc.)

1. People of faith

- Gideon (Jud. 7:7ff.)
- Barak (Jud. 5:19)
- Samson (Jud. 14:4)

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-Jephthah (Jud. 11:14-21)

-David (II. Sam. 7:19;23:3ff.)

-Samuel (I. Sam. 7:3-16)

-Prophets (those following Samuel, who was first prophet)

2. Outworkings of faith - actions/ reactions, human/

divine, triumphs/ tragedies

a. Triumphs - 33-35a

- subdued kingdoms (Moses, Joshua, Judges, David)

- administered justice (see above)

- muzzled mouths of lions (Daniel)

- extinguished power of raging fire (Shadrach, Meshach, Abednego)

- escaped edge of sword (Elijah, Elisha, Jeremiah)

- made powerful when weak (Gideon)

- became mighty in war: put foreign armies to flight (Jonathan)

- women received dead by resurrection (widow of Zerahath, woman of Shunem)

b. Tragedies - 35b-38

- some tortured - refused offer of release for denying faith purpose - resurrection to better life (Eliaser of Nabababean Period)

- others mocking/ scourging/ chains/ imprisonment (Jeremiah)

- stoned, sawn in two, killed w/ sword (Jeremiah, tradition re. Isaiah, Uriah)

- clothed in sheep/ goat skins, destitute, afflicted, ill-treated, wandering and homeless (identity: of whom world not worthy!)

(note great emphasis on sufferⁿ - faith does not guarantee comfort!)

III. 11:39-40 - Implications for believers of old covenant and new covenant

A. 11:39 - Believers of old covenant

1. 39a - Positive - well-attested by their faith/ commemorated won renown - won their names in the record by their faith

2. 39b - Negative - did not receive in full what God had promised them

B. 11:40 - Believers on new covenant

1. 40a - Substⁿ for 39b - because God had in mind something better for us who would see the fulfillment of His promises

basis - God's foresight

nature - superior (Christ - Great High Priest!)

2. 40b - Purpose - stated negatively - that apart from us their goal/ consummation would not be obtained (to gether find complete fulfillment of God's promises!)

Positively - to enable all believers to experience in full the fulfillment of God's promises together!

SYNTHESIS OF CH. 11

Faith is: CHARACTERISTICS OF FAITH:

RELEVANCE OF FAITH FOR HEBREWS

Levitical high priesthood

vs.

Jesuit high priesthood

1. Physical, tangible, visible

1. Spiritual, intangible, invisible

2. Present

2. Future as well as present - a hope!

Requires faith! - assured conviction of reality of the unseen (cf. 4:2;6:1;12 10:22;38;39;12:2;13:7)

HEB. 12

I. 12:1-2 - Ex^{ns} w/ causⁿ - use of race imagery

A. 12:1a - Causⁿ - w/ comparison (see ch. 11)

-therefore - (effect of preceding)

-surrounded by vast throng of those who have borne witness to the possibilities of faith (further cause)

B. 16-2 Twofold exⁿ

1. 1b - Let us set aside - genl. - every encumbering weight (also-comparative)

spec. - entangling sin (genl./ spec.?)

2. 1a-2 - Let us run - race - manner - perseverance

provision - set before us
focus - eyes continually fixed on Jesus

Jesus → faith - pioneer/ completer (cf. ch. 11) (see 2:10)

joyful endurance → disregarded shame of cross
 exaltation (triumphant concilⁿ of race)

II. 12:3-11 - Exⁿ w/ substⁿ
 (relation to precedⁿ):

- use of 'for'
- continued focus on Jesus/ suffering
- continued emphasis on endurance (ἵππομῆρυ) - seems to drop race imagery)

A. 3a - Exⁿ - consider attentively the One who steadily endured such bitter, irrational hostility from sinners (comparative? if so, why?)

- 3b - purpose - instⁿ w/ substⁿ - negative
 May not → wear out/ become exhausted
 → lose heart/ courage

(Christ the great inspirer of the victorious life!)

B. 4-11 - Twofold substⁿ

1. 4 - Because of the character of their sufferings (vs. many in ch. 11 and Jesus) - not reached point of martyrdom!

2. 5-11 - Because of their sonship (movement from the Son to sons?)

a. 5-6 - scriptural support for sonship - w/ exⁿ & substⁿ
 - 5 - negative exⁿ
 do not → slight discipline of Lord (education training)
 → lose courage - reproves you

- 6 - substⁿ - sign of → love
 recognition as son (filial relationship)
 (why emphasized?)

b. 7-11 - implications - also substⁿ - based on elaboration of sonship/ discipline motifs!

- 7a - your endurance is for the sake of discipline (relation between endurance and discipline)
 - 7b - 8 - your discipline means that God is treating

you as sons, not illegitimate children (contrast/ scope)

- 9-10 - your attitude of respect toward your divine spiritual Father should be even greater than it was toward your earthly fathers (submissio)

- 9 - declaration - in form of rhetorical question - argument (lesser → greater - comparative contrast)

- 10 - substⁿ - by contrast - w/ instⁿ
 - time - short vs. eternal (do not determine destiny vs. determines spiritual destiny)
 - purpose - their fleshly pleasure vs. our spiritual holiness

nature - (fallible vs. infallible)
 imperfect vs. perfect

- 11 - your attitude should be controlled by the awareness of the temporariness of painful discipline by contrast to its long-range benefits (call for a long-range view)

III. 12:12-29 - Exⁿ w/ substⁿ

A. 12-17 - Series of exⁿs - w/ minor substⁿs/ motivations

1. 12-13 - Exⁿ w/ purpose/ substⁿ
 - Exⁿ - lift up tired hands, brace up shaky knees, keep feet on straight tracks (race imagery) (individual/ corp.?)
 - Purpose/ substⁿ - by contrast

- negative - other lame souls may not be permanently disabled

2. 14 - Exⁿ - w/ implied substⁿ
 two-fold striving → peace - all persons (universal)

↓
 holiness → God
 - because - indispensable for seeing/ experiencing Lord

3. 15-17 - (how/ why related?)

- 15a - Exⁿ - continually see to it that no one fails to take advantage of the opportunity of receiving God's peace (how related to precedⁿ?)

-15b-17 - twofold purpose: (or further ex^{ns}?)

(rec. of מ'ן ט'ר)

-15b - no root of bitterness/ harshness (poisonous)

spring up →

twofold consequence → disturbance

↓ defilement - many (communal)

-16a -17 - that no one be immoral (fornicator) or

irreligious (profane) like Esau (neg. - comparison)

- lacked appreciation of God's inheritance (profane -

sold birthright for a single meal) - not concerned

about spiritual things

- took course which was irrevocable (cf. chs.6, 10)

B. 18-29 - Major substⁿ - w/ closing exⁿ -

1. Based on contrast between two mountains (two covenants)

Mount Sinai - 18-21 vs. Mount Zion - 22-24

neg. - you have not pos. - you have come

approached:

a. physical, tangible, earthly - 18a

b. terrifying, judgemental heavenly

18b-21 unapproachable

↓

heaven - spirits of just men made perfect)

- Judge - God of all (universal)

- Jesus - mediator of new covenant

b. sprinkled blood - speaks more graciously than blood

of Abel (contrast - gracious, saving)

↓

2. 25-29 - Greater privileges → therefore, greater

obligations (cf. 2:1-4) causal ex^{ns} w/ subst^{ns}

a. 25-27

-25a - neg. exⁿ - continuously take care that you not

disobey the voice of the God who speaks (from Mt. Zion)

25b-27 - substⁿ - by contrasts

-25b - did not escape lesser (God warning from earth/

Mt. Sinai) → much less shall we escape if we re-

ject Him who warns from heaven/ Mt Zion - (greater)

-26-27 - His voice then shook the earth -

but now - will also shake the heavens

↓

implication - "yet once more" - implies removal of what

can be shaken (created universe)

↓

purpose - in order that what cannot be shaken/ heavenly

Mt. Zion - may remain

b. 28-29 - twofold exⁿ - w/ substⁿ (result of what precedes)

-28a - let us continually be grateful for receiving an

unshakable kingdom (gratitude for Mt. Zion/ new covt.)

-28b - let us continually offer acceptable worship

(kind) - manner: with reverence and awe (worship -

how related to preceding?)

↓

-29 - substⁿ - esp. for 28b - for our God is (present)

a consuming fire (in this respect, similar to God

of Sinai) (character of God → God who judges

sinners, apostates

↓ God who purifies

saints (discipline-ch.12)

↓

HEB. 13:1-19

I. Exⁿ - (13:1) - Let brotherly love (φιλadelphία) continue

(particularized somewhat in following) - pos.

II. Exⁿ - Neg. (2a) - Do not forget to show love (show hospitality,

entertain) strangers (φιλoxενίας)

- substⁿ (2b) - for - thereby some have unconsciously entertained

messengers of God (ἀγγέλους)

III. Exⁿ - twofold remembrance - w/ substⁿ (13:3)

A. Continually keep in mind those who are in chains -

manner - comparative - as though you share their chains (sympathy)

3a - specific

- B. Continually keep in mind those who are maltreated (more genl.)
- substⁿ - comparative - for - you also have human, mortal bodies (comparative - sympathy - κέναν)
- IV. Exⁿ - w/ substⁿ - re. marriage (13:4)
- A. Two-fold exⁿ: (4a)
- Let marriage be respected by all (scope)
 - Let the marriage bed be kept free from stain
- B. Substⁿ (4b) - judgment of God
- for - God will judge all kinds of sexual immorality and adultery
- V. Exⁿ - Two-fold - w/ substⁿ (13:5-6) (possessions)
- A. Exⁿ (13:5a)
1. Do not let your conduct be ruled by the love of money (φιλαργον - neq.) (vs. covetousness)
 2. Continually be satisfied w/ what you have (pos.)
3. Substⁿ (5b-6) - scripture support - trustworthiness of God - will care for you - no need for anxiety or fear!
- VI. Exⁿ - Re. leaders (13:7)
- A. Keep remembering the former officers in your church - substⁿ - because they spoke the word of God to you (identity and activity) (7a - genl.)
- B. Keep contemplating their lives and their outcome (7b - specific)
- C. Keep striving to have faith like theirs (7c - specific - cf. ch. 11)
- (v. 8 - could be a call to remember their supreme leader - Jesus)
- VII. Series of exⁿ - centered around Jesus (13:8-16)
- A. Assertion - causal - motivation - Jesus the same yesterday, today, forever (8) - character of Jesus
- B. Consequent exⁿ (9-16)
1. Exⁿ - neq. - do not be swept away by all sorts of outlandish teachings (9a) (vs. Jesus Christ) - genl.
- substⁿ (9b-12)
- because means of spiritual strength is grace not foods spec. (9b - contrast - vs. Jesus - return to old covt.)
 - substⁿ - reason why should not be willing to be swept away by strange teachings, esp. re. foods - offering of Christ always the same (10-12) - contrast

- negatively - the altar which we have (Christ's sacrifice) has no provision for eating (10)
 - positively - the reason is that Christ's sacrifice resembles the sin offerings burned outside camp (11-12)
 - sin offerings on Day of Atonement burned outside camp (11) - Lev. 16 - vs. burnt offerings (no food to eat!)
 - comparison - Jesus also was sacrificed outside the camp - like sin offering (12a)
- ↓
- purpose - sanctify people through blood - not through foods (12b)
2. Exⁿ - w/ substⁿ (13:13-14) - Jesus motif
- a. Exⁿ - effect of preceding - (comparison) - therefore, let us go forth to Him outside the camp, bearing the stigma for Him - Christlikeness (13)
- b. Substⁿ - contrast - for here - no lasting city (present - old order about to crash - temporary)
- ↓
- but - we seek city which is to come (future - permanent)
3. Exⁿ - two-fold - centering around Jesus - theme of sacrifice w/ substⁿ (v. 15-16)
- a. Exⁿ - pos. - through Him let us continually offer a sacrifice of praise to God - lips acknowledge His name (God) (15)
- b. Exⁿ - neq. - do not neglect to do good and to share what you have (16a)
- substⁿ - for such sacrifices are pleasing to God (v. 16b) (men)
- VIII. Exⁿ w/ substⁿ and purpose (17)
- A. Exⁿ (17a)
- B. Substⁿ (17b)
- C. Purpose (17c) - substⁿ - (17d)
- IX. Two-fold exⁿ - prayer for author (xⁿ - w/ substⁿ 18-19)
- a. Exⁿ (18a) - substⁿ (18b)
- b. Exⁿ (19a) (spec.) - purpose (19b)

Robert A. Thomas - notes

HEBREW'S SURVEY

I. PARTICULAR² v/ SUBSTANT² (1:1-4 → 1:5ff.)

Questions:

What is the meaning of each statement in the general unit (1:1-4)? (D) How is the genl. statement particularised in 1:5ff.? (M-D) What is the meaning of each of the particular²? (D) How does the general statement illuminate the particular², and vice versa? (M-D) Why does the author use part² as he does? (R)

How do the statements of 1:5ff. substantiate 1:1-4? (M-D)

Why such sub²? (R)

What are the full implications of the answers to these q's? (IMP.)

II. CAUSATION BY INTERCHANGE (v/ HORATORY PATTERN)

- C- Argument (1:1-14)
- E- Exhortation (2:1-4)
- C- Argument (2:5-3:6)
- E- Exhortation (3:7-4:16)
- C- Argument (5:1-10)
- E- Exhortation (5:11-6:20)
- C- Argument (7:1-10:18)
- E- Exhortation (10:19-13:17)

Questions:

What are the main points in each argumentative unit, and what do they mean? (O-D) What is the meaning of each of the hortatory units? (D) How do the exhortations flow from the argument? (M-D) Why does the author use certain arguments as a basis for his ex²? (R) Why does he make the ex² he does? (R) Are there recurring elements in the arguments and ex²? (O) If so, what are they, and why are they used recurringly? (O-R) Why does the author use an alternating pattern of argument and ex²? (R)

What may be inferred from the answers to the q's? (IMP.)

III. RECURRENCE OF CONTRAST

Seen in part by use of "better" and synonyms (e.g., 1:4, 2:3 6:9, 7:7, 7:22, 8:6, 9:23, 10:34, 11:16)

Many contrasts:

Son vs. previous rev² (1:1-2a)
Son-Jesus vs. angels (1:4-2:18)
Jesus vs. Moses (3:1-6)
Order of Mel. vs. Aaronic order (5:1-ch7)
Heavenly sanctuary vs. earthly sancty. (8:1-7)
New covt. vs. old covt. (8:8-13)
Jesus' sacrifice vs. animal sacrifices (9:23-10:18)
Etc.

Questions:

What is the meaning of each of these contrasts? (D) What differences are stressed? (D) Why does the author stress these differences? (R) Why the emphasis on the fact that Christ is better? (R) Why the recurring use of contrast? (R)

Implications? (IMP.)

STRATEGIC AREAS: (REASONS)

1. 1:1-4 - Genl. statement. Which is particularized and substantiated in rest of book (also representative of Contrast)
2. 2:14-18, 7:15-28, 8:1-7, 9:11-10:10 - Representative of Contrasts indicat² J's superiority in various areas (argument)
3. 4:14-16, 10:19-25 - Representative of recurring ex²

HEB. 1:1-2a

GOD SPOKE

(DIVINE SELF-DISCLOSURE)

CONTRASTS

(OLD COVT.)

(preparation)

(NEW COVT.)
(fulfillment)

- | | |
|--|--|
| 1. <u>Number & kinds of speech:</u> | vs. 1. <u>Single & homogeneous</u> |
| <u>Numerous, fragmentary, heterogeneous/diverse.</u> | <u>Son</u> |
| 2. <u>Time Previous/past</u> | vs. 2. <u>Present, eschatol.</u> |
| <u>of speech:</u> | <u>ultimate, final, unique</u> |
| 3. <u>Recipients of speech:</u> "the fathers" | vs. 3. <u>"to us"</u> |
| 4. <u>Agent of speech:</u> "Prophets" | vs. 4. <u>"Son"; unique relation to revealer - revealer self-revealed.</u> |

1:2b-4 - Subst^d by part² - "whom..."

EMPHASIS re SON (1:2b-4) (PARTICULAR²)

1. Cosmic Heir - By divine appointment. (2b)
Relation to universe
2. Agent of all creation (2c)
Relation to creation
- * 3. Divine Being (3a)
-Reflects (radiates) the majestic splendor of God
-Stamped w/ God's own character
Relation to God
4. Cosmic sustainer (3b)
Relation to nature
5. Redeemer (3c)
Relation to humanity-salvation
6. Exalted ruler (3d)
Relation to God
"Ps. 110 is the key text of this epistle" - F.F. Bruce
7. Superior to angels (4; cf. 5-14)
-Becoming
-Being
Relation to angels

EMPHASIS RE SON: PROPHET/PRIEST/KING

"The real problem . . . is to explain Jesus' humiliating sufferings and death. In these opening verses He binds creation and redemption indissolubly together . . . the divine creative energy and nature are in the redemptive process." - Int. Bible

SUPERIORITY OF SON TO ANGELS (1:5-14) (cf. w/ 2:2, 2:5, 2:16)

1. Superior in name (1:5) Being Son (filial relationship) - cf. w/ 1:1-4 vs. non-sons.
2. Superior in re to worship (1:6) Worshipped vs worshippers
3. Superior in re to position (1:7-9) Divine, regal authority vs. subservient messengers.
4. Superior in re to creation/permanence (1:10-12)
Eternal Creator vs. transient creatures (angels-creatures?)
5. Superior in exaltation (1:13) Triumphant ruler vs. non-rulers
6. Superior in re to salvat² (eschatol.) (1:14)
Savior vs. servants of saved.

Possible reasons for discussing subject:

1. Reality or possibility of angel worship - attempt to counter heresy (superior to Jesus).
2. High regard for angels - builds on this attitude to encourage an even greater regard for Jesus.

Heb. 1:5-14

USE OF OLD TESTAMENT

1. O.T. mosaic, taken primarily from the Psalter, with an implied conclusion v.14. (chain of seven quotations).
2. All are taken from the LXX even when, as is true of Dt. 32:43, the statement is not included in the Hebrew text (Heb. 1:6) - quotations are usually exact (see also Ps. 104:4).
3. Free use is made of the quotations in terms of their meaning in their original contexts - for various reasons, author gives Christological interpretations to O.T. passages even when they are clearly not messianic (e.g., II Sam. 7:14 Ps. 102:25-27).
4. Attributes words of scripture/scriptural writers to God (1:5, 6, 7, etc.).
5. Argues from silence

Etc.

HEB. 2:5-18

Relation to 1:4-14 & 2:1-4 :

1. Continuation of superiority motif: (by contrast)
 - Superior to angels as a Son (1:4-14) but also;
 - Superior to angels as a man (2:5ff).
2. Further substantiation of superiority previously emphasized in 1:4-2:4 - see ²Ps of 2:5).

I. 2:5-8b - Contrast - God's destiny for humanity vs. present state of humanity.

A. 2:5-8b - God's destiny for humanity (angels & humanity)

1. 2:5 - Negative assertion: not to angels that God gave control of the coming habitable earth/the world to be (essntl.) (cf. Gen. 1) (implied - but to humanity).
2. 2:6-8b - Substantⁿ - by scripture (involving contrast - cf)
Ps. 8 (note: human author relatively insignificant).

Ps. 8: Interrogation: ¹ - v.6

² - v.7-8

(Humanity or Christ? - "Son of Man")

- Status re angels: (inferiority) (7a)

- permanent?

- temporary?

(cf. LXX & Hebrew)

- Coronation/exaltation - glory, honor (7b)

- Total dominion (8a)

(Commentary on totality of dominion

8b)

B. 2:8c - Contrast - Present condition of humanity - negative assertion - Everything not under humanity's control! (In-ferior to angels - temp.).

II. 2:9-18 - Contrast - But we see Jesus! (9a) (we do not yet see - but we see!). (Positive vs. Negative) - The superiority of Jesus as sharing God's destiny for man and as making possible the realization of that destiny through incarnation & redemption.

A. 2:9b - Partⁿ of the Jesus whom our eyes behold (cf. Ps. 8).

- Temporary inferiority to angels

- Coronation/exaltation - glory, honor.

- Reason: sufferⁿ of death (substⁿ)

- Purpose of death (instⁿ): universally vicarious-

redemptive means: Grace of God! (enable all human beings to realise their exalted, God-given destiny.).

B. 2:10-18 - Substⁿ of role of Jesus - supports His superiority to angels and makes possible the realization of the superior destiny of humanity w/ re to angels - w/ Instumⁿ.

1. 2:10 - Genl. statem^t. - Appropriate/proper for the God who is the beginning and the end/goal of all existence.

Purpose - In leading many sons to the glorious destiny indicated in Ps. 8.

Process/means (instⁿ) - (incarnⁿ)

- Brought to glory by salvatiⁿ

- Salvatiⁿ made possible by a pioneer/fille leader.

- Pioneer is perfected through suffering.

2. 2:11-18 - Partⁿ w/ substantⁿ

A. 2:11-14a - The fact & necessity of Jesus' humanity/incarnation.

Substⁿ assertion: sanctifier and sanctified must share a common humanity (11a).

- Salvation as sanctification (ἀγιάζω) nature of salvⁿ

- Salvⁿ/sanctⁿ by a fellow human being - agent of salvation (cf. Gen. 3:15) (why?)

Consequently, he does not shrink from calling them His brothers/fellow human beings (11b)

- Substantiated by scripture (12-13) - Ps. 22:22;

Is. 8:17-18.

Recapitulation of argument - causal construction (14b)

- human beings are His children (13b)

- Children have flesh and blood.

- Jesus likewise (comparison) shared in their flesh and blood humanity.

B. 2:14b-18 - The purposes of Jesus' humanity/incarnⁿ (instⁿ).

1. 14b-16 - With regard to death

Satanic Destruction - Break the power of the one who has dominion over death: devil/adversary (14b) - end

Human
Deliverance - through death - means deliverance - from life-long bondage which exists through fear of death (15)
(How accomplished? Why necessary?) - cf. 1 Cor. 15

- Substⁿ - by Contrast (16)
neg. - not concerned with angels
pos. - but with human descend. of Abr. (not Adam)
- cf. Is. 53

2. 2:17-18 - With regard to His High Priesthood
- Recapitulation of necessity for genuine and complete Incarⁿ (17a) (result of preceding causes)
What are causes?

End/
Purpose (Instⁿ)
- In order to become a compassionate and faithful (kind) High Priest (17b).
- In relation to God - Divine aspect of High Priesthood - in all that relates to God/ in His service to God (17c).

Dual Role
- In relation to humanity - human aspect of High Priesthood - to pay the price necessary to deal with sin and to effect reconciliation (17d)
- Substⁿ - additional role in relation to humanity - by causation:
cause: Jesus' sufferⁿ & temptⁿ
effect: able to help - tempted

HEB. 2:5-18

EMPHASES RE SALVⁿ THROUGH CHRIST:

1. Salvation is by incarnation, with all it entails: not only death, but also suffering and temptatⁿ (2:9, 10, 14, 18).
2. Salvation involves not only expiation and forgiveness (justⁿ), but sanctⁿ (2:11, 17).
3. Salvation is effected through a pioneer/file leader/captain: One who joins the human race and from within the human race leads it back to God's original intention - He takes us back to our home! (2:10).
4. Salvation includes breaking Satan's dominion over death, and releasing humanity from slavery to the fear of death - accomplished through death followed by resurrection (2:14-15)

5. Salvation depends on the on-going, compassionate, and faithful ministry of our High Priest, including His help during temptⁿ. (2:17-18).
Etc.

A holistic view of Jesus' saving work made possible by Incarnation.

SUMMARY: Jesus is superior to angels not only as the Son (1:4-14), but also as the suffering, dying human Savior (Incarnation does not negate Jesus' superiority to angels).

Two reasons:

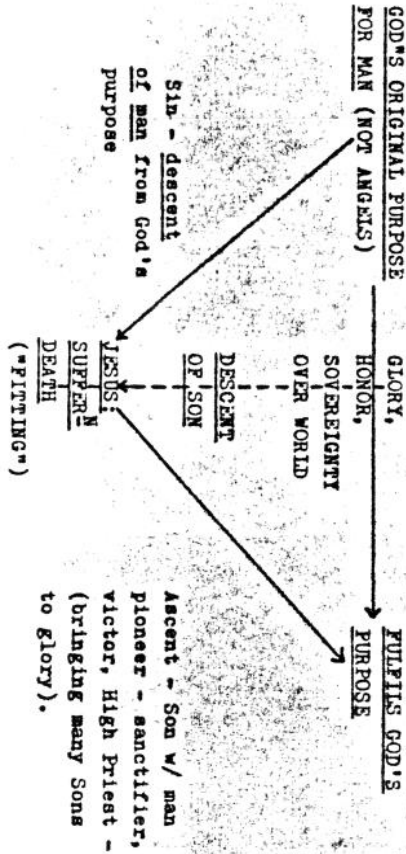
1. Humans have a destiny which is superior to that of angels, so in becoming human Jesus shares in this superiority (ultimately, angels are not superior to humans).
2. By becoming human, Jesus is able to lead humans back to their glorious destiny, which they have temporarily lost (not possible for angels).

Addresses two errors:

1. Humans are inferior to angels - especially in view of the suffering, death, and humiliation of human existence (high view of humanity lacking) (cf Gen. 1, Ps. 8).
2. Salvation is possible without incarnation: sharing fully in human existence (sound view of salvation/atonement is lacking).

HEB. 2

A COSMIC DRAMA: THREE ACTS



LITTLE WHILE - LOWER THAN ANGELS

HEB. 3:1-19

1. ARGUMENT IN FORM OF EX² - JESUS' SUPERIORITY TO MOSES 3:1-6a

A. Ex² - Causation - Result of preceding - v.1

-Addresses brethren (members of God's family) status Holy character

-Action, object and role

think carefully → Jesus → Apostle of our High Priest

Heavenly summons (source)

we have confessed as ours (reason)

B. Substitution - by comparison and contrast

1. Comparison - 3:2 - cf 3:5-6a

Jesus

Faithful/ loyal to ap- pointer (source of action)

cf. faithful - in God's household (sphere of action) (does not choose to mention Moses' sin; shows full appreciation for Moses' fidelity)

2. Contrast - 3-6a

Jesus vs. Moses

a. deserves/ 3:3a less glory/ honor

Substⁿ - 3b - by contrast

builder of vs. member/ part of house/ household

house/ house-hold

(cf. 1Ch. 17:10-12; Zach. 6:12ff, Eph. 2:21; 1P. 2:5)

ecclesia/temple

-substantiatⁿ - contrast by genⁿ v4

every house vs. builder of all things -

cf. 1:1-4 built by someone

God

b. Jesus vs. Moses
faithful faithful - servant
Son

(fulfiller) ← (witness) 5-6a
(cf. Dt. 18:15ff)

Implied conclⁿ: Jesus superior to Moses!
(why this emphasis?)

II. EXHORTATIONS - w/ CAUSATION/ SUBSTⁿ (BASED ON COMPARISON w/ ISRAEL)

A. Identification of God's house - 6b

cf. We, not some other group, are God's household (vs. Qumran community)

3:2-6a -condition/ provision - perseverance
hold firm → Assurance, boldness (cf. 4:16; 10:19)
→ Hope - boast - exult (cf. 6:19)

B. Exhortⁿ to God's household - w/ causatⁿ/ substⁿ by comparison/ contrast w/ Israelites 7-19

1. exⁿ and substⁿ - 7-11

a. exⁿ (7-9)

-result of precedⁿ 6a
(causⁿ) 1-6a

-comparative - use of Ps. 95

- as Holy Spirit says

- (as Israelites)

-time for heedⁿ exⁿ "today"

(cf. 3:13; 4:7)

-exⁿ proper - negative do not harden hearts

(cardiosclerosis) - as rebⁿ

b: result of Israelites' sin - substⁿ by causal comparison - Judgm^t. - God - provoked

Testing
wrathful

(Implied: the same will happen to you, which is the reason for heeding my exⁿ)

2. exⁿ by contrast - w/ comparative substⁿ - 12-19

a. neg. exⁿ - Implied - 3:12

-action - watch out - vigilance to prevent sin
(present imperative)
-addressees - brethren (members of household)

3:10-11

cf. 3:8

-purpose - inclusive re. participants (any of you)

-cause of apostasy - evil. unbelieving heart (essence)

-result - fact of apostasy - separation/ departure

-object of apostasy - the living God

b. pos exⁿ - antidote - 3:13 - contrast ("but")

-action - mutual - admonish one another (pres. impr.)

-frequency of action - each day

-opportunity/ urgency of action - while today

-purpose of action

-scope - none of you

-process - hardened (cf. 3:8)

-means - delusion caused by sin (cf. Israelites)

c. Substantiation - for both exⁿ 14-19

-substⁿ for 12-13 : 14-15 fact/ assertion

-condition (cf. 6b) - if:

-action - hold fast/ firm (perseverance) (cf. 6b)

-object of action - our original assurance

-extent of action - to the very end!

-time of action - while it is "today"

opportunity

-substⁿ for conditional statement of vs. 14-15 - 16-19

comparison w/ Israelites' experience

-who? (identity) - heard, all who left

Egypt under Moses' leadership,

-why? (cause/ reason) - rebellious, sinned, disobedient

disobedient

-what? (result - judgement) - God provoked, bodies fell, no rest

Apostasy

(also supports exⁿ of 3:7ff)

PARAPHRASE OF 3:16-19: The reason you are to persevere to the end in order to share Christ and all He makes possible — is that, what happened to the Israelites can happen to you: they were delivered from Egypt, but their confidence in God wavered, with the result that they rebelled against Him and were consequently destroyed by Him.

TWO MAIN EMPHASES OF CH. 3

1. Apostasy is possible (as was true of Israel)
2. Apostasy is avoidable (if we follow a different course from Israel's)

HEB. 4

I. 4:1-10

- A. 4:1-10 - Result of what precedes (therefore - causation) 4:1
Time/opportunity - while promise of rest remains
of/for action

Action - Let us fear/ be careful/ be on our guard
Purpose of action - In order that none of you be deemed/
even appear to have failed to reach
God's rest.

Contains two basic elements emphasized in chapter: (why?)

1. Hebrews, like Israelites, do have God's rest available to them.
2. Hebrews, like Israelites, can fail to reach it by unbelief.

B. Substantⁿ of exⁿ - of two elements in v. 1 - 4:2-10

1. 4:2-3a - support for thesis that the failure to realize God's rest was due to unbelief/failure, and that faith makes possible entering God's rest.

a. past-historical support - 4:2 - based on comparison ("just as") contrast ("but"), and substⁿ ("became") (paraphrase: the reason why I say that we need to be on our guard to avoid failing to reach the rest of God → is that it is not enough for us to have and to hear the good news of rest if it is to profit us, any more than it was for them; it is as necessary for us, as it was for them, to be so fully persuaded of what we hear that we act on it (believe) (did not mix/ join faith with hearing)).

b. Present - historical experiential support for assertion that faith makes possible reaching God's rest (v.3) - 4:3a - we who

Existence of rest (availability)

2. 4:3b-10 - leads to issue as to whether the rest of God is still available - if not, then faith/unbelief are immaterial! (or - is continuing to support reason for failing to enter rest, at least in 4:3b - quotes Ps. 95, in context of what was said in chapter 3.)

a. Reasons for believing the on-going existence of God's rest - 4:3b(c) - 4:8

1. Ps. 95 - use of future tense vs. the past tense - rest continues, but Israelites will never enter it because of their unbelief.

2. Gen. 2:2 - the sabbath rest of God which followed creation and is still continuing - (cf. Ex. 20:11) (sik-nificance? confidence that creation was finished). ↓

3. Conclusion - and third reason for believing that God's rest continues to exist - Ps. 95 says "today" - in time of David, after the conquest of Canaan. - 4:6-7.

-Supporting reason (substⁿ) - the reason why I say that David's use of "today" with regard to entering God's rest (not merely the rest which God provides) years later than conquest is that if Joshua had provided rest in the conquest of the land of Canaan, God would not have spoken later through David of a subsequent day of rest! (would not have offered in Ps. 95 another opportunity for rest!) - 4:8

Counters two possible arguments:

1. God's rest no longer exists
2. God's rest exists, but faith is irrelevant.

b. Final conclusion - causation - there remains a sabbath rest for the people of God - 4:9 - with

Reason for failure to enter rest

"They"

"we"

Subst²/clarification in 4:10 - by comparison;

the reason why I have described the rest of God as a sabbath rest—the fact that it is essentially the same as God's rest after creation, namely, ceasing from one's labors (how?).

(counters argument that the rest of God involved the rest of Canaan - cf. Joshua 1:13 - therefore either it is no longer available, or, if it is, it involves the reconquest of the land of Canaan vs. concept that "rest" and "land" are inseparable) (follows two main lines of reasoning by way of separating the "Rest of God" from possession of the land of Canaan:)

1. Gen. 2:2, Ex. 20:11 - God's rest

originated after creation and was offered prior to the conquest of Canaan - it is therefore, universal and spiritual, and ultimately separable from the "rest of Canaan".

2. Ps. 95 - in the "today" of the Psalm, it is offered again not only after the gen² of the exodus failed to enter Canaan (cf. Num. 13-14), but even after the subsequent generation entered Canaan on the basis of the leadership of Joshua.)

II. 4:11-13 - Ex² - RESULT OF PRECEDING (CAUS²) - w/ PURPOSE (INST²) AND FURTHER SUBST² BY CONTRAST.

A. Ex² proper - let us make every effort/ do our very best/ exert ourselves to experience the rest of God for ourselves - 4:11a.

B. Purpose (implied subst²) - so that none of us may fall by following the example of the disobedient Israelites (comparison) 4:11b.

C. Subst² - nature of word of God, which has been quoted (Gen. 2, Ps. 95, etc.) and which consequently should be taken seriously and the nature of God Himself.

Note: God and His word are indivisible!

Word
- full of life and power/ energy (vital, powerful, effective).

4:12
- Sharp, piercing/ penetrating, discerning/ detecting/ exposing (probing, revelatory; brings to light the innermost recesses of our beings: hearts).

2. God:

4:13
- All-knowing, all-seeing
- Negative - scope=universal - no created thing escapes

Contrast
(why His scrutiny 13a.)

those
- Positive - scope/ universal - all are naked and completely exposed - part² - our God--therefore includes us!

III. 4:14-16 - Ex² - w/ CAUS² / SUBST² (HIGH PRIESTHOOD OF JESUS - GRABT)

A. 4:14-15

1. Ex² - 4:14 - Result of preceding causes (caus²) (cf. 2:17-18 3:1) - (how related to ex² re "rest of God"?)

- Cause - since therefore we have a great high Priest 14a - description - supports/ qualifies greatness: heavenly, transcendent, deity (Son of God).

- Result - ex² - let us never stop trusting Him - 14b

2. Subst² further support for describing Jesus as Great High Priest and for urging firm confidence in Him - by contrast² (5)

- not unsympathetic/ unfeeling re our weaknesses - but sympathetic in every respect (inclusive) our tempt² (neg./ pos.)

Sympathetic:
underst² by incarn²
single

B. 4:16 - Ex² - w/ purpose (implied subst²) - (cf. 3:1, 3:6) -

- Ex² - Result of preced²: let us then with assurance/ boldness continue coming to the throne of God's unmerited favor 16a - Purpose (Inst²) that we may receive mercy for our failures and timeless grace to help in our needs. (Gen²) 16b.

What is the "Rest of God"? (SYNTHESIS: Incl. Ch. 3)

I. Views of "Rest of God" as Present

A. Settled/peaceful life in Canaan (reconquest of land) - especially for Jews (cf. Joshua)

B. Peace based on confident/assured access to God by faith in the High Priestly work of Christ (3:1, 6, 12-14; 4:9-16)

C. Cessation from self-striving by faith in God's gracious provisions (4:9-10)

D. Spiritual rest/peace which comes from total surrender to Christ and victory over the self-life (entire Sanctification)

II. View of "Rest of God" as future:

- Realized in Heaven, when earthly service has been completed.
- (Personal preference of meaning in context: I (B,C) - though most of the others are related ultimately to the "Rest of God")

Two Major Issues of H&B. 3-4:

- A. Does the promised "Rest of God" remain as a possibility for the people of God?
- B. Is it possible to fail to realize that rest through unbelief?
- * Affirmative answers are given in both cases!
- A. Ch. 3 - Two emphases: - by use of Ps. 95 - and Sabbath Rest of God at Creation
Israelites and the consequent judgment, because it was the lack of faith and the hardening of their hearts which caused their failure to enter God's Rest (Neg.)
- B. Ch. 4 - The Rest of God remains open, and it may be realized by the faith/confidence which the Israelites lacked. (Pos.)
- A. The descendants of Abraham are ultimately understood in spiritual rather than in physical terms (cf. Gen. 17 & Gal. 3; Rom. 4)
- B. The land was a physical, temporary means for achieving rest under the preparatory and inferior Old Covenant.
- 1. Its purpose is ultimately realized in the spiritual rest of God.
- 2. There is no mention of the return of the land by Jesus, or Hebrews, or any other part of the New Testament.
- 3. Its ultimate fulfillment is the "New Jerusalem" of Rev. 21.

HEB. 5:1-10

p. 16

MAIN LAW COMPARISON (cf. 5:1-10 - "80 ALSO")

MAIN THEME: JESUS MEETS THE QUALIFICATIONS OF THE LEVITICAL

(AARONIC) PRIESTHOOD, (QUALIFIES AS A HIGH PRIEST)

(cf. 1:3; 2:17-18; 3:1; 4:14-16)

AARONIC HIGH PRIESTHOOD

cf.

"80 ALSO"

JESUS' HIGH PRIESTHOOD

5:5-10

5:1-

-Scope/ universal
(every)

-Nature - human
(from among men)

-Function - General
(act for humans God)

-Purpose/ duties
(gifts/ sac. for sin)

5:2-

-Resultant character/
attitude/ actions
(bear patiently/ deal
sympathetically)

↓

Object of actions
(led astray through
ignorance/ ignorant and
straying)

Substⁿ - prone to human
weakness (sin?)

5:5

-Divine appointment
(by father) - not self-
appointment!
(contrast)

↓

Scriptural Substⁿ - 5b-6
(Ps. 2:7; 110:4)

5.4

Divine call/ appointment
 (contrast/ comparison) - Results: 5:9
not self appointed Partⁿ - -full qualⁿ (character)
scope of: kind of salⁿ
scope of salⁿ (cf. ch. 2)

2. Second main point: to
 represent God before human beings.
 5:10 - Recurrence - returns to Div.
 appt. of 5:5-6 - as a result
 of sharⁿ human experience
 genuinely/ fully as He did
 successfully

NOTE FOLLOWING:

1. Jesus Christ is shown to meet the two essential qualifⁿs of the
High Priesthood: - Divine appointment (treated -
 -Human sympathy chiaem)

is able to perform the two essential functions of High Priest:
 -Represent God before human beings
 -Represent human beings before God

2. Emphasis on incarnation rather than on Being (Son) - as basis for
 qualification (relation to father). High priestly appt. the result
 of the incarnation!

3. Begins to suggest differences in process of comparison - some implicit:
- Son vs. non-son
 - Sinless vs. sinners - did
 - not offer sac. for themselves
 - sac. for Himself
 - Order of Melchizedek vs. Order of Aaron
 - (king/ Priest) (priest only)
 - (tribe of Judah) (tribe of Levi)

OVERALL STRUCTURE:

- I. REBUKE: PROBLEM - 5:11-14
 - II. EXHⁿ AND SUBSTⁿ: SOLUTION - 6:1-20
- LAW OF INTERROGATION - w/ CONTRAST AND SUBSTANTⁿ

I. Rebuke - problem - 5:11-14

A. 5:11-14 - problem by contrast
 are - need: vs. Ought to be - need:

- slow to grasp spiritual truth
- need to be taught again - ABC's of God's revelation
- Need milk - inexperienced
- In message of righteousness - children
- teacher

Mature/ full-grown - solid
 food - through practice have
 faculties well trained to
 discern right from wrong.

Difference bet. normal infancy and abnormal infancy: spiritual
 retardation!

3. 1. 5:11 - Basic problem/ need: rebuke

a. 11a - assertion - re discussion
 - subject of discⁿ - (cf. 5:10)

- scope/ extent of discⁿ
 - character/ difficulty of discⁿ

b. 11b - substⁿ - reason for difficulty of understⁿ discⁿ
 2. 5:12-14 - Substⁿ of assertion

a. 12 - reason for v.11 - contrast
 b. 13-14 - reason for v.12 - contrast

(could engage in more detailed analysis - cf. 5:11)

II. 6:1-20 - EXHⁿ - Result of preceding - w/ substantⁿ
 A. 6:1-3 - EXHⁿ by contrast and portⁿ

- 1. 6:1a - positive - get past elementary teachings of Christ
- go forward to maturity - doctrinal
- ethical

2. 1b-2 - negative - not laying over and over again the foundational truths: perhaps three fold:
 - repentance and faith (initial requirements of X^{ty}).

- baptism/ablations and laying on of hands (sacraments)
- reel and judgement (eschatological events)
- not distinctively Christian!

3. 6:3 - probably parenthetical - two possible meanings:

- experiential - readers will need advice of 6:1-2
- literary - author will proceed to discuss more profound matters
- in any case - assertion of determination - with divine condition!

B. 6:4-20 - Subst²⁵

1. 6:4-8 - solemn warning! - dangers of apostasy!

- a. 6:4-6 - statement of truth re- apostasy - impossibility of restoration!
- 4-5 - bec. of the privileges/experiences of the pre-apostate state:

- illumination
- experience of gracious gift from heaven - forgiveness, etc.
- sharing of the very Holy Spirit of God/Christ
- experience of good/beautiful message of God Himself and the powerful acts/resources of the New Age/eternal world
- 6 - bec. of the meaning of apostasy

- nature of apostasy -

- falling away from the high privileges you experienced as Christians
- implications of apostasy
- major reason - concern²⁶ Son of God:
- participate in the crucifixion of Christ
- put Him to open shame/disgrace

Two main truths:

1. The possibility of apostasy (cf. 5:11-6:2; also 2:1-4; chs. 3-4)
 2. The irrevocability of apostasy (cf. 3:11; 16-17; 4:1-3)
- Two main dangers concerning this warning (3:3, 5:25-26):
1. unduly minimized
 2. unduly exaggerated

Antidote to apostasy: spiritual growth/maturity (vs. perpetual spiritual infancy - cf. 5:11-14; 6:1-3)

- ↑ II. B. 1. a. 6:7-8 - analogy of land - by (comparison) contrast subst²⁷
- and causation (critical issue: realization/non-realization of God's purpose!)

2. 6:9-20 - hopeful encouragement and expectation (contrast)

- a. 6:9-12 - assertions - re. author and those who join him
- 6:9-10 - confidence - we feel sure of better things which accompany sal²⁸ (vs. 6:5; 6:4-6; 5:11-14; etc.) 6:9

- subst²⁷ - character of God - righteous remembrance of work and love past present - 6:10

- 6:11-12 - desire - scope - each of you

- action (comparison) - show same diligence in securing the full assurance/conviction/possession of your hope until the end

- 6:12 - purpose of action (inst²⁹) - by contrast

- negative - not be careless, lazy, disinterested (cf. 5:11-14)
- positive - follow the example of those who

- b. 6:13-20 - subst²⁷ - by part³⁰ comparison, and recurrence note links between 6:13-20 and preceding:
- character of God - cf. 6:17-18 w/ 6:10
- human example - cf. 6:13-15 (Abraham) w/ 6:11-12
- hope (cf. 6:18-19 w/ 6:10)
- patient endurance (cf. 6:15 w/ 6:12)
- inherit, heirs (cf. 6:17 w/ 6:12)
- promises (cf. 6:13, 17 w/ 6:12)

etc.

- 6:13-15 - recount³¹ of Abraham's history (cf. Gen. 22:16ff)
- God made a promise - then swore/ took an oath - 6:13-14 - cause (divine act)

- Abraham - effect - human reaction and result - patiently endured

obtained the promise - 6:15

- 6:16-18 - inference from Abraham's history based on comparison between men and God - w/ purpose

people swear cf. God - desire/intention by someone greater so/ in the same action - oath (action) way - purpose - char. of God

consequence - such an oath is considered a guarantee that ends all disputes (final) - human response (heirs of promise)

Two bases for God's promise:

- 1. God's promise itself - word of God/ God 2. Oath

- 6:19-20 - further reason - (in addition to the character of God and the response of Abraham): the hope that is grounded in Jesus, who is our High Priestly forerunner into the heavenly Holy of Holies, and who therefore provides a sure and steadfast anchor for the soul!

If Abraham seized the hope which God gave him and patiently endured, because he trusted God, we have all the more reason for doing so because in addition to being heirs of the same promise and the same God, we have a sure and steadfast anchor in Jesus, our High Priest!

(cf. 6:20 w/ 5:10)

PAA-PHASE/ SUMMARY OF 6:9-20:

The reason why you should follow those, like Abraham, who through faith and patient endurance inherit the promises - is that, like Abraham we too have a completely reliable and trustworthy God who not only gave His promising word, but also swore an oath by His own Being to show His unchangeable purpose and truthfulness; and in addition we have Jesus, whose hope provides a sure/ safe and steadfast/ firm anchor for the soul, since He is our eternal High Priest and forerunner whom we will follow into the heavenly Holy of Holies.

The superiority of Jesus' Person (as Son of God/ man)

- 1. Superior to angels (1:4-2:18) 2. Superior to Moses/ Joshua (3:1-4:13) (16) 3. Superior to other High Priests (4:14-16)

HEB. 7

MAJOR LAW IN CH. 7: REC. OF CONTRAST

7:1ff. - substn - of 6:20 (cf. 5:10) - The reason why Ps. 110 indicates that Jesus was appointed a High Priest after the order of Melchizedek - is that Melch. has those characteristics which Jesus resembled and which make Him a superior High Priest mediating on the basis of a better hope/ covenant in contrast to the inferior Levitical priesthood and law/ old covenant.

1. 7:1-10 - Superiority of Melchizedek, the type of Christ, to Abraham and to the Levitical priests, who are his descendants.

a. 7:1-5 - Characteristics of Melch. and resemblances to the Son of God (cf. Gen. 14:18-20)

- 1. 1-2a - Melch.'s history recounted 2. 2b-5 - Melch.'s history interpreted

a. Kinship role - righteousness - peace (cf. Isaiah)

b. Priestly role - by contrast and comparison (vs. Aaronic/ Levitical priesthood) - without temporal origin (birth) or death (vs. Aaronic/ Levitical priesthood)

pos. (comparison) Like Son of God: an eternal priest

B. 7:4-10 - Greatness/ superiority of Melch. by contrast to Abraham and to his Levitical descendants, and consequently of Jesus, whom he resembles.

- 1. 7:4-6a - argumt. based on title - patriarch Abraham gave Melch. title of his spoils - title itself (and gave rights) of tithes - w4 Greatness 2. 7:6b-7 - argumt. based on blessing - Melch. blessed Abraham; who received the promises 3. 7:8 - argumt. based on immortality 4. 7:9-10 - argumt. again based on title - relates Levites

to Abraham's tithing on grounds of family solidarity.

note: receiving tithes and giving blessing are priestly functions.

Two emphases needed:

1. Jesus must belong to a high priestly order - satisfies requirement because belongs to order of Melch. (cf. Ps. 110)
2. Jesus' high priestly order (order of Melch.) must be superior to the Aaronic/ Levitical order - also satisfies this requirement.

Use of Melchizedek:

1. Various views re Melch. (cf. P.B. Hughes, A Commentary on the Epistle to the Hebrews, 238ff.)
 - A. Powerful Messianic/ eschatological deliverer - chief of heavenly hosts - comparable to archangel Michael - cf. Zech. 3:6ff.; 6:11ff. (Dead Sea sect)
 - B. Priesthood fulfilled in coming of Christ - universal but primarily for uncircumcized Gentiles (Justin Martyr)
 - C. One whose provision of bread and wine foreshadowed institution of Eucharist (Clement of Alexandria, Chrysostom, Augustine, Jerome, etc.)
 - D. Divine manifestation of Holy Spirit in guise of man (some gnostics)
 - E. An angelic being (Ildymus)
 - F. A holy man and a priest of God who was a type of Christ, where-as Christ was the reality whom he foreshadowed (Ambrose, Cyril)
 - G. Divine Being even greater than Christ (gnostic Theodotus)
 - H. Theophany or Christophany (Hippolytus)
 - I. Sinless, perfect man (Pelagius)
 - J. Identical w/ Shem, oldest son of Noah (some rabbinical scholars)
 - K. Levitical priest who was ordained through Abraham and was the forerunner of Levi (some rabbinical scholars)
2. Factors involved in interpretation of Melch.
 - Does one focus on the record re. Melch., or Melch. as an historical figure?
 - How does one use silence re. Melch.? (note significance of Gen. context, with its emphasis on genealogy, years lived, and death)
 - Does one focus on the order of Melch. or the person of Melch.?
 - Does one approach Melch. literally or symbolically/ typologically?

Aquinas (quoted by Hughes, p. 253):

"It is testified in scripture, that he (Melch.) lives, that is, no mention is made of his death, not because he did not die, but because he symbolizes a Priesthood that abides eternally."

(underlining mine)

- II. 7:11-28 - Superiority of Jesus' High Priesthood after the order of Melch. and of the hope/ covt. which are made possible through Him

(Two fold problem addressed:

1. High Priesthood - since the Levitical High Priesthood followed the appearance of Melch., it follows that the former is superior to the latter.
2. law/ old covt. - the Levitical priesthood was established on the basis of the divinely ordained law which is therefore supreme and unchangeable.)

- A. 7:11-19a - An imperfect Levitical priesthood and law

1. 7:11 - Argument based on sequence - the pronouncement of a Messianic High Priest after the order of Melch. rather than after the Aaronic order implies that the Aaronic order was imperfect and that the order of Melch. was superior - w/11 - (the relation between the Messianic order and the Levitical order more significant than that between the Levites and Melch. himself)

(what is involved in perfection - accomplishing fully the purposes of high priestly mediation?)

- ability to make possible drawing near in worship (7:19-cf. 4:16; 6:11-12; 9:20; 10:19-20) fullest access to God

- full cleansing and redemption (9:12-14; 10:14, 27)

2. 7:12-19 - Argument based on law - Levitical high priesthood and law are indivisible, since Levitical high priesthood was based on law and promulgated law; therefore, a change in high priesthood implies a change of law as well, and indicates the inferiority/ inadequacy of the Mosaic law/ old covt. as well as the Levitical high priesthood (Gen - from one part, aspect of law, namely, the Lev. high priesthood, to law in general).

9. 7:17 - substantive assertion/ thesis: where there is a change in priesthood, there is a change in law

as well (cf. "for under the Levitical priesthood

the people received the law - v.11)

b. 7:13-17 - two fold substantiation:

- 1) 13-14 - a change of priesthood means a change of tribe, and a change of tribe means a change of law - argument based on tribe.
- 7:13 - general statement, - different tribe

- 7:14 - specific substⁿ - tribe of Judah

- 2) 15-17 - even more evident - change in priesthood means a change in the principle of priesthood, which involves a change in law.

- 15 - assertion/declaration

- 16 - substⁿ - by contrast

- nek. - not according to legal regulation involving physical descent

- pos. - but - by virtue of a life which never ends (character of life)

- subst - ps. 110 - forever - 7:17

- c. 7:18-19a - conclusion (causatiⁿ) - w/ further substⁿ

1) 18a - old commandment is abrogated/annulled

two views: → earlier ref. re. Levitical priests (specific/limited) ^{former code - Mosaic law} old covenant as a whole

→ broad/unlimited

2) 18b-19a - twofold substⁿ

- 18b - for 18a - because the earlier code was impotent and ineffective (general)

- for 18b - because the law did not make possible the complete achievement of God's purposes/ make perfect (cf. 7:11)

(Note: 7:18-19 are transitional verses based on contrast:

on the one hand:

imperfect priest-

hood and law - in-

adequate access to

God - 7:18-19a

vs. on the other hand:

a better hope/ covt.

and a better high

priest - perfect - make possible full access to

God - 7:19b - cf. 7:25, 29

on the one hand: on the other hand:

(emphasis of 7:11 - (emphasis of 7:19b-28)

19a) 28)

- b. 7:19b-28 - Superior hope/ covenant and superior high priest-

High Priestly 1. 7:20-22 - Argument based on oath: permanency/ immutability order

by contrast - guaranteed to succeed: - Jesus' high priesthood was guaranteed by an oath (pos.) indicated permanency - forever

vs.

7:20-21

Levitical priests who were not guaranteed by an oath (nek.) - became divine command; but God did not swear an oath assuring immutability

- a priesthood based on an oath/ guarantee assuring permanency is superior to one based on a command which does not guarantee permanency (implied/ understood)

7:22

- Therefore, Jesus' high priesthood is superior and the guarantor/ pledge of a better covenant (vs. law/ old covenant)

2. 7:23-25 - Argument based on eternal nature of Jesus' high priesthood - w/ contrast and substⁿ

Levitical priests numerous vs. Jesus - holds office because mortal (substⁿ) permanently (one vs. many)

(epitaph: not allowed to continue because of death)

7:23-24 (substⁿ) because - eternal

cause(s)

Conclusion (causation) - 7:25 - w/ substⁿ

- Effect - saving power available to the end for those who draw near to God through Him (recipient/ condition + instⁿ) 25a

- Substⁿ - 25b - eternal intercessor!

3. 7:26-28 - argument based on need: "it is fitting" (cf. 7:10)

Grand climax which builds upon and substantiates what precedes ("for" - supports finality and the superiority of Jesus' high priesthood after the order of Melchizedek) and anticipates the flg. argument re. the superiority of the New covenant on the basis of which He mediates/ ministers vs. nek. cf. contrast

- a. superior in character - 26a
 - totally consecrated to God
 - harmless
 - spotless
 - set apart from sinners
 vs. (sinful Levitical priests - cf. 27a)
- b. superior in exaltation - 26b
 - given place of honor in heavens vs. (on earth)
- c. superior in offering - 27
 - once for all offering
 vs. daily, numerous (not final - inherently ineffectual)
 - not for himself
 before offⁿ for people for own sins - before for those of people (cf. 5:13)
 - himself (animals/ involuntary)
- d. superior in appointment - 28
 - word of oath - supercedes
 vs. law - inferior (cf. 7:11-22; esp. 20-22)
 law
- e. superior in person - 28
 - Divine Son (cf. 1:1-14)
 vs. human beings (cf. 5:1)
 - perfect/ fully qualified
 imperfect/ (mortal) (cf. 7:23-25)
 forever/ eternally (cf. 2:10; 5:2)
- SUMMARY OF EMPHASES RE. THE SUPERIORITY OF JESUS' HIGH PRIESTHOOD
 AFTER THE ORDER OF MELCHIZEDEK.
- I. 5:1-10 - Jesus, a high priest after the order of Melch., meets the qualifications of the Aaronic/ Levitical high priesthood (Jesus is just as qualified as a Levitical high priest)
- II. Ch. 7 - In fact, Jesus as a high priest after the order of Melch. is superior to the Aaronic/ Levitical high priesthood (Jesus is even more qualified as a high priest than the Levites).

SUMMARY OF HEB.

- I. The superiority of Jesus' person (1:4-4:16)
 (to angels, and to Moses, and to Joshua)
- II. The superiority of the order of Jesus' high priesthood: the order of Melchizedek (5:1-7:28)
- III. The superiority of Jesus' ministry: because based on a better sanctuary, a better covenant, and a better sacrifice (8:1-10:18)
 (ch. 13 - includes ex^{ns})
- HEB. 8:1-10:18
- III. The superiority of Jesus' ministry - bec. based on a better sanctuary, covenant, and sacrifice (8:1-10:18) (ch. 13 w/ ex^{ns})
 (emphases intertwined)
- A. 8:1-5 - better sanctuary
1. 8:1-2 - Affirmation/ assertion
- Emphatic summary: we have such a high priest!
- | | |
|---------------------------------------|---|
| Seated (cession/ exalt ⁿ) | Minister (by contrast) |
| (status) | Ideal sanctuary/ tent |
| | Not humanly but divinely constructed (activity/ locale) |
- Stresses two facts:
- Jesus is presently ministering as the king - priest in the heavenly sanctuary (activity/ locale)
- The heavenly sanctuary is the true/ perfect/ ideal tabernacle (nature of locale)
- (connects enthronement/ exaltation/ royalty w/ priestly ministry royal priest like Melch. - cf. 7:1-5)
2. 8:3-5 - twofold substⁿ for 8:1-2:
- a. 3-4 - support for present min. in heavenly sanctuary
- partⁿ - present. - every high priest appointed to offer gifts and sacrifice
- part. - Jesus must have something to offer
- 8:3 (cause) (somewhere)
- hypothetical/ conditional statement - if Jesus were on earth, he would not be able to function as a priest

substⁿ - already have priests
such priests offer gifts in accordance
with legal regul^{ns}
(deals with two assumptions):

first, there cannot be two divinely appointed
orders of earthly priests - therefore, the
existence of the Levitical order excludes the
possibility of another earthly order.
second, earthly priests are bound by certain
legal regulations with which Jesus does not
comply (cf. 7:13-14).

(implied) - therefore, He must be a heavenly priest
ministering in a heavenly sanctuary, which is the
only alternative to an earthly priesthood minister-
ing in an earthly sanctuary.
(addresses two possible problems:

first, that Jesus could not possibly be a high
priest, since He would need to function in the
earthly sanctuary, and He is not doing so;
or - second - that He is functioning on earth
incognito, in an invisible/ spiritual form,
like the mysterious Melch. (false view of
parousia).

b. 8:5 - the heavenly sanctuary in which Jesus is
ministering as the true tabernacle (by implied
contrast)
- assertion/ declaration - Levitical priests
serve an imitation of a model, and a shadow
cast by the substantial reality (concept of
foreshadowing) - 8:5a

- substantialⁿ - erected after the pattern shown
on the mtn. (the reason why I say that the
tabernacle erected by Moses was a reproduction
shadow is that God described it as being made
according to the (heavenly) pattern shown
Moses on the mtn.) - 8:5b
(implied) - a replica is inferior to that which it copies
- the earthly tab. is the replica of a
heavenly sanctuary

(impliedⁿ - cont.

- therefore, heavenly sanctuary is superior)
B. 8:6-13 - better ministry based on a better covenant
(relation of 6a to preceding? - probably conclusion by contrast
from what precedes and movement to additional emphasis by
comparison and contrast).

1. 8:6a - Jesus' ministry is as superior to the Levitical
ministry as the new covenant He mediates is superior to
the old - assertion - by contrast/ comparison (concept
of 8:6b-7) ↓

Substⁿ 2. 6b - superior covenant because based on better promises
Promises → (see Jer. for better promises) - nature of promises
Covt. com- indicative of nature of covenant commitment since
covenant latter is based on former, which is foundational
covenant (cf. Gen. 15)

3. 8:7-13 - could be a further substⁿ for 8:6a, or a substⁿ
for 8:6b:

a. another reason why I say that the new covenant is
superior is that its appearance implies that the
previous covenant was defective

or -

the reason why better promises are needed is that
the promises under the old covenant were imperfect
implication: there is a need for only one covenant; if
a second covenant appears, it is because the first was
imperfect and the second is superior to the first!

b. 8:8-13 - scriptural support - (substⁿ)
(the reason why I say that the first covenant was
defective and that the new covenant is superior
bec. based on better promises is that Jeremiah
finds fault w/ the old covenant and describes a
new covenant based on better promises.)

affirmatⁿ - 8 vs. old covt. - 9
shall make a new (contrast) - recipients - fathers
- time - future - life - exodus
- recipients - Israel/ Judah
- reason for recipients

- since/ started by covt. (nature) → - so it's not need
- (different)

(old covenant ineffective/imperfect)

Characteristics of new, effective, superior covt.

10-12 - reasons for superiority: (implied contrast)

- spiritual, internal (vs. physical, external) - esp.

Sinaitic law) - v10b

- effective - v10c (vs. ineffective)

- individual, experiential, universal knowledge of

God - v11 - vs. mediated

- merciful, forgiving - vs. judgemental - v12

c. 8:13 - implication for previous covenant (causeⁿ)

- obsolescence - antiquated - v13a

- disappearance - on verge of vanishing - v13b

Note the following:

1) need for only one covenant (will) - testamentary

concept - therefore a new covenant implies that

the previous one is old!

2) old covenant is unitary, holistic, indivisible -

distinction between moral and ceremonial law in-

valid!

3) new covenant not only superior but supercedes the

old covenant - syncretism impossible - not both/

and, but either/or!

C. 9:1-10:18 - Better sacrifice - also better sanctuary, covenant,

and ministry

Fact 1. 9:1-14 - better sacrifice - made in better sanctuary - byof contrast

a. 9:1-10 - Description of old system

- 9:1 - general statement (concession)- provisions for divine service (purpose)

- earthly sanctuary

- 9:2-10 - partⁿ w/ climax

- 2-5 - earthly sanctuary

2 - holy place

- construction

- furnishings

- designation

- 3-5 - Holy of Holies

- location

- dedication

- 3-5 - Holy of Holies cont.

- furnishings: material gold:

- golden altar of incense

- ark of covenant

within ark: contents

above ark: cherubim of shekinah

mercy seat

(parenthesis: explains brevity of discⁿ)- 6-7 - sacrifices - note contrast between priests

(v.6) and high priest (v.7) - indicates limited

access to limited manifestation of God re. per-sons, time, and conditions

conditions:

- only high priest can enter Holy of Holies

not Israelites, and not even priests

- even high priest can enter only once

annually

- each time high priest enters once annually,

must take fresh, sacrificial blood for his

own sins and for those of the people

- agent of lesson - didactic:

- agent of lesson - Holy Spirit - 8a

- contents of lesson - 8b-10

- sanctuary - no direct access to God! (sym-

bolic for past/ pointing to present time)

9a

- gifts and sacrifices, - by contrast 9b-10

negative vs. positive

cannot make deal with cere-

monial matters:

- experience a clear/

clean conscience

- (internal) washings

- awareness of (external)

forgiveness (inherent charac-

avoidance of sin ter/ value)

FURTHER - to point to the coming of a new

order (temporary/ preparatory/ inferior)

b. 9:11-14 - New covenant: better sacrifice - by con-
treat and cause

- 9:11-12 - affirmation/declaration

causes (by contrast) superiority of Christ

- high priest of good things already in being
(vs. fulfilment anticipation - cf. 9:10)

- sanctuary - greater and more perfect tent -
heavenly, divine, eternal (vs. physical,
human, creaturely tabernacle)

- entrance - single, final (vs. repeated)

- sacrificial blood - personal, human/divine
(vs. animal)

↑
EFFECT - secured to permanent deliverance
(vs. temporary deliverance) - paid the
price that freed us forever

- 9:13-14 - substⁿ by contrast - argument a fortiori:
from lesser to greater - focus on sacrificial blood

- 9:13 - lesser - Levitical sacrifice

- action/ recipients

- causal < blood - goats/ bulls

- MCONE ashes - heifer

- Result - make possible holiness by ceremonial
physical purification (cf. 9:10)

- 9:14 - greater - blood of Christ -

- certainty/assurance - how much more surely!

- nature - Messiah's blood - who

- agent - through the power of the eternal
Spirit

- action - offered himself - character - volun-

self - offering
tary

- quality - of offⁿ - spiritual purity/ideal/
supreme

- NEG. result - inward/ spiritual purifⁿ from
practices & attitudes which separate you
from God and produce death

- POS. purpose - to worship/serve the living
God!

2. 9:15-16:18 - The consequences of necessity for a better
sacrifice

or-23a. sacrifice by comparison -
the consequence of a better
sacrifice:

a. 9:15-22 - effect (causation) v/ substⁿ by comparison -
because Christ made a superior sacrifice which effects
eternal deliverance by purifying the conscience to
make possible serving the living God, in contrast
to the Levitical priests whose animal sacrifices
effected only external, ceremonial purifications
(9:13-14) → it follows that Christ is the mediator
of a new and better covenant

- 9:15-17 - new/ superior covenant

- 15a - declaration - Christ is the mediator of
a new/ better covenant

- 15b - purpose (instⁿ) - for Christ's becoming
the mediator of a new covenant

- recipients - called ones

- gift --- promised (commitment)

eternal (scope)

inheritance(basis)

- 15c - substⁿ - for purpose - (the reason why
all who are called, including those under
the old covenant, will receive the promised
eternal inheritance through Christ's
mediation of a new covenant is that
Christ's superior sacrifice which makes
possible this new covenant delivers even
those who transgressed under the old covt.)

retroactivity of Christ's sacrificial
death and of the new covenant which he
mediates - universal basis for redemption
necessary for Christ to become the mediator of a
new/ better covenant based on undoing/ comparison

- 9:16-17 - substⁿ for the statement that death was
necessary for Christ to become the mediator of a
new/ better covenant based on undoing/ comparison

- 16 - substⁿ for 15a - (the reason why a death is
necessary for Christ to become the mediator
of a new covenant is that the new covenant
is like a will or testament, which re-
quires procⁿ of the death of the one who
made the will)

- 17a - Substⁿ for 16 - (the reason why, in the case of a will, the death of the one who made it must be established is that a will is in force only when there is a death)

- two concepts of diathesis:

1) covenant - binding commitment -

cf. 9:15; Gen. 15; Ex. 19

2) will / testament - bequest of property to others on basis that they will not have title until he dies - cf. 9:16, 17 - see inheritance of 9:15.

- 9:18-22(23a) - implications for the old covenant -

causⁿ w/ comparison - (because death (blood) was necessary for the new covenant, it follows that death (blood) was also necessary for the old covt.)

- 9:18-20 - ratificatⁿ of the old covenant

- 18 - negative assertion - first covenant not ratified without blood

- 19-20 - historical / scriptural substⁿ for

v. 18 - cf. Ex. 24:6-8.

- 9:21-22(23a) - purification under the old covt.

- 21 - comparative particular - same way Moses sprinkled tent and all vessels used in worship

- 22 - genⁿ - under law (old covenant)

almost everything	<u>without shed-</u>
<u>purified w/ blood</u>	<u>dng of blood</u>
(pos.) (limited)	<u>no forgiveness</u>
	of sins (neg)
	(unlimited/
	absolute)

((9:18-21) - could be two forms of purifⁿ, depending on the meaning of the use of blood for ratifⁿ in

Ex. 24)

9:23-10:18 - the necessity/ need for a better sacrifice

- 9:23-24 - the need for a better sacrifice because

Christ ministers in a better sanctuary

- 23 - declaration - by contrast (w/ causⁿ)

copies of heavenly	purified w/ sac.
things	blood

vs.

heavenly things	purified w/ better
	sacrifices

- 24 - substⁿ - by contrast

- 9:25-10:18 - the need for a better sacrifice of Christ's body once for all (final) (also fact and superlatively of Christ's final sacrifice)

- 9:25-28 - because of the impossibility of a repeated self-offering by Christ

- 25 - negative assertion - comparative

- 26a - substⁿ

- 26b-28 - two positive assertions (contrast):

- 26b - first appearance - to deal conclusively

w/ sin once for all (purpose)

- 27-28 - second appearance (comparison w/ men) purpose by contrast

neg. but - positive - full,

not to final salvation: to those deal w/ who eagerly await him

sin

- 10:1-18 - because such a final, once for all sacrifice is alone able to accomplish the purpose of sacri-
fice (effective)

- 10:1-10 - by contrast and causation: repeated

- 10:1-4 - old covenant sacrifices inadequate and

ineffective

- 1a - cause by contrast - shadow vs.

reality itself

- 1b - effect - repeated annual off^{es}

could not perfect those who draw near (negative)

- 2 - substⁿ - by contrast - otherwise

would cease to have been offered

no consciousness of sin

Effect
(Jeremiah's words
put into mouth
of Christ)

-10:5-10 - resulting action of Christ - by contrast

-5-7 - quotation from Ps. 40:6-8 - twofold con-

trast - SYNONYMOUS PARALLELISM

negative - 5a,6

vs.

positive

God - not desired/

(w/ causeⁿ)

taken no pleasure

comparⁿ

in animal/ non animal

cause - a body
thou hast pre-

offⁿ/ sacrifices

pared for me

5b

effect - then I said, Lo, I have come
to do your will, O God - 7a

comparⁿ - as written of me in Torah - 7b

-8-9 - inference drawn from quotation -

causation/ contrast/ instrumⁿ

action (in order) → purpose

set aside the to put a new order in

first (Lev.

its place (human
sacrifices)

-10 - consequence - (causation/ w instrumⁿ)

means - through Christ's choosing to
do the will of God in His body - rather
than offering various kinds of sac.

↓
end/ result - we have been purified
from sin

↑
means - through the once for all offering
of the body of Christ (final, superior
sacrifice)

-10:11-18 - better, once for all sacrifice of Christ
makes possible the realⁿ of the new covenant of
which Jeremiah spoke (cf. 8:6-12; 9:15)

-10:11-13 - declaration - by contrast

old system - 11 vs. Christ - 12-13

-participants/ scope

-finality/ effective

-posture - stands

-ness - positive

-recurring activity

-posture - set down

-negative result -

at right hand of
God (locale/ exalta-

can never take away

tion/ completion)

sins

-expectation/ antici-

pation - wait for

ultimate universal

triumph & authority
(cf. Ps. 110)

-10:14-18 - substantiation

-10:14 - basic substatⁿ - (the reason why Christ
needed to make only a single sacrifice

and subsequently set down at God's

right hand - is that His sac. was com-

pletely effective: by His single offer-

ing He has done all that is necessary

to make possible our on-going purifⁿ)

(cf. 2:10; 10:10)

10:15-17 - scriptural support - for basic substatⁿ

(Holy Spirit says) - statement about

new covenant which Jesus mediates

-spiritual, internal illumination

laws

empowerment

-forgiveness

-10:18 - substantⁿ conclusion - by causeⁿ

forgiveness of no longer

sins and iniquities → offering for sin

Returns to the emphasis on the once for all/
final sacrifice of Christ which makes it

superior! (cf. 9:25ff.)

STRESSES THROUGHOUT ON THE EFFECTIVENESS OF JESUS' ONCE FOR ALL OFFERING
(VS. LEVITICAL OFFERINGS) - THEREFORE SUPERIOR

1. Removes those actions which result in death and makes possible
serving the living and life-giving God - 9:12

2. Pays the price which makes possible eternal deliverance - 9:12
3. Makes possible the mediation of a new covenant, with all that such a covenant involves - 9:15
4. Appears in the presence of God, in the heavenly sanctuary, on our behalf - 9:24
5. Makes possible the realization of our promised inheritance - 9:15
6. Deals retroactively with those who had transgressed under the old covenant - 9:15
7. Makes possible eschatological salvation 9:28
8. Fully qualifies us to approach God - 10:1 - (implicit)
9. Removes a consciousness of sin - 10:2 (implicit)
10. Purifies us from sin - 10:10, 11
11. Makes possible the forgiveness of sin/ transgressions - 10:18

LIMITATIONS OF LEVITICAL SACRIFICES

1. Inherent nature - animal sacrifices which could never atone for sin or purify the sinner in their own right.
2. Recurrence - constant reminder of their inadequacy - continually called attention to sin!

SIGNIFICANCE OF LEVITICAL SACRIFICES

1. Symbolic, ceremonial - had value when accompanied by the proper spirit: faith, confession, repentance, obedience.
2. Anticipatory - looked forward to the superior, once for all sacrifice of Christ, which alone gave them value.

CHRIST'S ONCE FOR ALL, SUPERIOR SACRIFICE:

1. Deals with the guilt of sin - exaltation
 - objectively - does what is nec. from God's standpoint to forgive sin
 - subjectively - does what is necessary to remove human consciousness of guilt
2. Deals with the power of sin - sanctification/ purification
 - subjectively - does what is necessary to remove human consciousness of guilt

Both needed for confident approach to a holy God!

HEB. 10:19-29

1. 10:19-25 - primarily hortatory - w/ causⁿ and substⁿ (result of what precedes) - therefore - οὕτως and inc. what follows

10:19-21 - twofold cause - having:

1. 19-20 - Confident boldness to enter the sanctuary (cf. 3:6, 14, 4:16) (subjective/ attitude) - access/ approach/ entrance into the presence of God - vs. past fear

twofold means (instⁿ) - by: -> sacrificial blood of Jesus

(death)

was -> new (vs. old)

provision: -> living (vs. dead)

He opened for us provision -> identification through veil & flesh (cf. gospels)

2. A great priest over the house of God (objective) (intercession)

statue - great/high priest

sphere - over family of God (cf. 3:6) (children)

- B. Resulting exⁿ - w/ further substⁿ - 10:22-25

1. 10:22 - exⁿ - let us continually approach God (pres. subj. manner - how - ποσέειμι)

sincere heart (pure/honest/ totally surrendered)

- unwavering/ unfaltering faith

- cleansed hearts -> without guilt/ consciousness of sin (reality) -> without dominatⁿ of sin - sinful motives

(symbol)

- baptized bodies

2. 10:23 - exⁿ - let us continually hold firmly the hope which we confess/ profess (action and object)

also manner

pos. - with firmness

neg. - without wavering/ yielding/ flinching (emphatic)

- substⁿ - the character of the promising God/ the hope-giving God: faithful (cf. 6:13-17)

(what is the hope set forth in Hebrews?) (cf. promises in 11:1-15) THE HOPE OF GOD IN HEAVEN (cf. promises in 11:1-15)

3. 10:24-25 - Twofold exⁿ - w/ comparison and contrast
a. 10:24 - positive - let us give continually attention/
thought/ care with a view to arousing one another
to: love
hope/ good/ beautiful actions
(cf. 3:15 - mutual encouragement!)

PROMISES/ HOPES EMPHASIZED IN HERE:

1. Salvation (1:14, 2:10, etc.)
2. Sanctification (2:11, 9:10, 14)
3. Destruction of one who has power of death: devil (2:14)
4. Deliverance from fear of death (2:15)
5. Help in temptation (2:18)
6. Membership on God's house/ family (3:6)
7. Participation in Christ (3:14)
8. Sabbath rest of God (4:11)
9. Ability to hold steadfastly to our confession (4:1-4)
10. Confident access to the presence of God (4:16; 10:19)
11. Sympathetic intercession by our great high priest (4:15)
12. Mercy and grace to help in time of need
13. Christian maturity - avoidance of apostasy (6:1ff.)
14. Christ as sure and steadfast anchor of soul (6:19)
15. Better hope than that of old covenant (7:19)
16. Better covenant (7:22) - guaranteed
17. Christ's eternal intercession - superior - able to save to the very end (7:25)
18. Christ's mediation in the heavenly sanctuary (8:1-5)
19. The superiority of Christ's ministry (8:6)
20. Spiritual covenant (8:10)
21. Forgiveness - removal of all consciousness of sin (8:12; 9:9)
22. Purification of conscience from death - producing actions (9:14)
23. Ability to serve the living God (9:14)
24. Eternal inheritance (9:15)
25. Christ's return - eschatological salvation (9:28)
26. Great reward (10:35)
27. Permanent possession (10:34)

2. 10:25 - twofold exⁿ - perhaps means for (by contrast)
existing previous exⁿ

-25a - neg. - do not abandon meeting together
(everywhere) as is customary
with some
-25b - pos. - but - encouraging/ admonishing one
another

Why this
emphasized

II. 10:26-39 - Primarily subⁿ - w/ some exⁿ
motivation - by contrast - cf. 6:4ff.

A. 10:26-31 - Warning
1. 10:26-27 - A hypothetical declaration - by causation and

contrast
action - if we continually
sin willfully (kind)
time of action - after
receiving the full
knowledge of the truth
(conditional cause)
causation
neg. effect - Christ's
sacrifice will no longer
atone for our sins
pos. effect - but (contrast)
a terrifying prospect
of judgement - nature
and certainty of judgement
- a fierce fire which will
consume God's adversaries
enemies - from and re-
cipients of judgement

Twofold substantiation

2. 10:28-31 - Twofold substantiation of statement of 10:26-27
a. 10:28-29 - Severity of judgement - by contrast -
argument from lesser -> greater (a forcible)
old covenant
law of Moses - lesser - bad!
action - person who disregarded/ set aside the
law of Moses
(effect of action) (cause)
Results - suffered physical death (external)
Results - eternal condemnation (internal)

without comparison (internal)

Grounds/basis - evidence of two or three witnesses

New covenant - Greater - how much worse punishment? result

Causal actions (threefold description)

- trampled under foot/ treated w/ flagrant contempt the Son of God
- considered the sinner of the covt. by which he made uncommon (set apart from what is common) as common/ worthless/ ordinary
- affronted/ insulted wantonly God's glorious spirit

- 10:30-31 - the identity/ nature of the judges and the certainty of judgement - subst¹² for 10:26-29 and in turn for 10:26-27
- 10:30 - the judge: God (cf. Dt. 32:35-36) (recipients of judgement: His people)
- (Why use old testament? why this emphasis?)
- 10:31 - the living God capable of terrible judgement (cf. 10:27)

The greater privileges of the new covenant result in more severe judgement if they are abused!

- 10:30-31 - encouragement - contract (but)
- 10:30-31 - encouragement - subst¹² w/ subst¹²
- Ex¹² - 10:32-33 -

action - continue to remember the former days

time/ events of former days
 after - first enlightened held up under great struggle due to suffering (persecutions)
 action/ nature/ amount

(What is the value of suffering?)

(What is the value of suffering?)

Memory?

Subst¹² - 10:32 (the reason why you acted/ the

reason why I urge you to remember your past actions is that . . .)

Attitude/ spirit

- compassion - you sympathized/ suffered together with those in bonds

- joy - cheerfully accepted the seizure of your own property

- subst¹² - because you knew that you had a superior and permanent possession (implied contrast)

- 10:35-39 - Neq. ex¹² - result of preceding - w/ subst¹²
- 10:35a - ex¹² - do not abandon/ throw away your confidence/ (cf. 10:19) courage/ boldness

- 10:35b-39 - subst¹²
- 35b - because your confidence has a great reward (subst¹² by cause¹²)

- 36-38 - because you need steadfast endurance, which is impossible without assured confidence - Ex¹² - 36b

end/purpose - twofold: - 36b
 - do God's will (cause)
 - receive what God has promised you (effect)

Spiritual support - for call to steadfast endurance in 36 - 37-38 (situation compared with that of Hebrews 2:3-4 - IXX) - vs. Hebrews

Problem: delayed return of Christ?
 - the certainty of the coming of the promised Deliverer
 - the need for faithfulness (patient endurance) to please God and receive promise

- because of our situation - 37 - contrast (affirmation)
 - Ex¹² - we are not those who are now back/ never (causal action)

but and are rewarded/ lost (result)
 - Ex¹² - among those who maintain their faith (cause/ effect)

But preserve their souls (result) (cf. Heb. 10:39)
 Faith is the key to all that has been promised in 10:36-38!

10:19/7.